



jeevadhara

SOCIAL TRANSFORMATION THROUGH HIGHER EDUCATION

(Papers presented at two Seminars
Jeevadhara held in collaboration with
some Depts of M.G. University)

**Edited by
John B. Chethimattam**

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A JOURNAL FOR SOCIO-RELIGIOUS RESEARCH

Social Transformation Through Higher Education

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Editorial

This issue of *Jeevadhara* presents the papers and proceedings of two meetings which Jeevadhara Centre for Socio-Religious Research held in collaboration with a few Departments of Mahatma Gandhi University, focusing on the two central concerns of the Centre, namely the subject matter of socio-religious studies and the application to it of scientific research method. The topics equally concern the objectives of University education. The Seminar on **“Social Transformation through Higher Education”** was held in the University campus in collaboration with School of Pedagogical Sciences, School of Social Sciences and the Dept of Adult Education on September 28 & 29, 2004, and the Workshop on **“Scientific Research Methodology”** in Jeevadhara on July 7 & 8, 2005 in collaboration with the Department of Adult Education.

The first part discusses the importance of Social Studies with regard to the transformative mission of a University. Sociology is the scientific study of human relations in society, their forms, actions, behaviours and incidents. The formal school of Sociology considers only their forms, while other sociologists study the matter from different angles. Auguste Comte, universally reputed as the founder of modern sociology, was very much influenced by the internal contradictions of society of his times, and considered theology and religion as an infantile aspect of human knowledge. Metaphysics and philosophy show a stage of abstraction, while the paragon of human knowledge was marked by physical sciences. He maintained that sociology should follow the “positive” method, namely the subordination of concepts to facts and the acceptance of the idea that sociology includes observation as well as experimentation. Durkheim radically differed from Comte and held that social solidarity explains social differentiation and that it is the condition for individual liberty. For him religion itself is not a creation of society but rather society itself divinized, a transcendental representation

of the powers of society. Max Weber went a step further into the causes behind social relations and distinguished several types of social relationships such as social etiquette that persuades people to conform to a style or pattern, customs rooted in antiquity, and rational social orientation on the basis of ulterior social expectations.

The papers presented at the Seminar start with that of Dr. Rajan Gurukkal, Director, School of Social Sciences, examining the social implications of Higher Education in Ancient India. It was followed by Dr. K. V. Kunhjikrishnan's analysis of Rabindranath Tagore's Vision of University Education. Dr. John B. Chethimattam explains the evolution of John Henry Newman's *Idea of a University* and its significance in Western thinking. Dr. Mathew Paikada presents Subaltern Perspectives of Social Transformation and Dr. A. Sudharma, Director-in-charge of the School of Pedagogical Sciences, explains certain "Innovative Educational Practices in Higher Education for Social Transformation".

The second part deals with scientific research methodology applied to various social issues today. In the workshop the participants explained the social issues they were dealing with and the particular research methods they were using. As Fr. J. C. Manalel, Director of Jeevadharma, stated in his presidential address at the inauguration, discussions both creative and critical by individuals in small groups and discussions among such groups is a must. Since there is hardly any such discussion in the present University education, informal education seems to be the only way left for effecting social transformation. Dr. Thomas Abraham, Head of the Dept of Adult Education, and organizer of the Workshop said, while explaining its scope, that it is first of all a question of sharing research experience. One has to become aware of an actual social problem and thematize it giving it a definite title. The starting point of such collective effort at sociological research should be a realization of the truth of the Chinese proverb that none of us is as smart as all of us put together. Dr. K. K. Yunuskutty, the Pro-Vice Chancellor told the group that instead of picking up a topic for research from a book or from the mouth of a guide, the researcher should look into the world before him, identify himself intensely with the environment and feel the need to find the solution to a specific problem. One must have a clear idea whither he or she is going and what has definitely to be achieved. Research is the way to truth, and truth alone can lead to right decisions.

As Dr. Raseena Padmam, Dean of the Faculty of Behavioural Sciences, explained there are several steps for writing a project proposal. First of all one should have the right research orientation and decide whether a certain social problem is a proper subject to be researched, then give it an appropriate title and detail the needs for studying it as well as the significance of undertaking the research on account of the benefits that can accrue from studying it and remedying the lack of proper investigation. This can lead to a proper statement of the problem itself and specific objectives one has in view. This will be followed by the formulation of hypotheses. This will lead to selection of samples of different kinds. In the procedure for data collection one has to use reliable tests and score the data by quantifying them. The final step is the statistical analysis of the data that can be easily accomplished through application of a computer programme of data analysis. Dr. Sunnykuty Thomas demonstrated it well by the application of the SPSS method of quantitative analysis.

Among the various papers presented are Dr. Rajan Gurukkal's "Reflexive Methodology in the Social Sciencess", Dr. John B. Chethimattam's "Relationships, the Focus of Modern Scientific Research and the World of Moral Values" and A. K. Sreekumar's "From Basic Literacy to Developmental Literacy". I am sure that the few papers we have selected from the two inter-departmental discussions organized jointly by Jeevadhara Centre for Socio-Religious Research and the above Departments of the MG University will help to focus attention on the socio-religious research sponsored by Jeevadhara.

John B.Chethimattam

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Education in Ancient India: Takshasila and Nalanda

Rajan Gurukkal

During all periods there existed in the sub-continent communities of multiple means of subsistence, entailing social relations and structures representing different stages of development. The ways, modes and relations of knowledge production and transmission of these communities varied from one another. The tendency to generalise on the basis of the mainstream as national is historically incorrect. So it is important to adopt a sub-continental approach. Ancient India brings to our minds a huge subcontinent with multiple descent groups of diverse material conditions of existence and cultural processes of transcendence. Education as we understand it today hardly did matter to any of them. To the tribal peoples learning meant knowing practices in the fields of subsistence and survival, which they realised by doing how the elders do and what the tradition says. We do not know anything about the system of learning in the age of the first civilisation of the sub-continent, the civilisation of the Harappans dating back to the third millennium B.C. It is with the Vedic Age we start getting source material for understanding what the people learnt and how.

The Vedic texts called *Brahmana*-s show that they learnt rituals and *Aranyaka*-s show that they did it in the recluse of forests. But it was rituals alone that they knew. They had some metaphysics, astronomy, calculation, arts, crafts and metallurgy from the Rigvedic times onward, which advanced in due course as the *Upanishad*-s and the *Vedanga*-s testify. The ways and means of the production and transmission of knowledge about metaphysics are clear from the *Upanishad*-s which show that they were centred around the *Acarya brahmachari*-s in the

forests. Sitting beside the *Acarya* in the forest hermitage and learning from his mouth was the system, an intensely personal and intimate relationship between the teacher and the taught. In the sylvan and solitary retreats away from the haunts of men, the hermitages served as schools of higher philosophical speculation and metaphysical training. As regards education in other areas of knowledge we do not know much. However, in the case of arts and crafts the system must have been what is called learning by doing under the tutelage of the elder.

According to *Upanishad*-s education is a source of illumination in the path leading to maturity in the various spheres of life. It is the first step to supreme knowledge that results from deeper concentration of mind. This state of mind enables one to keep senses under control, like a charioteer holding spirited steeds. In ancient north India, Brahmin-s and Kshatriya-s acquired higher knowledge in the recluse of forests by staying in the hermitage of *Acarya*-s.

The site of learning continued to be invariably the hermitage in the solitude of the forest for quite a few centuries. It was around fourth century B.C that it became far more than an affair of the *Acarya* household. Acquisition of knowledge became formal and elaborately facilitated by the huge institutional infrastructure that the archaeological vestiges of Nalanda and Takshasila exemplify. The Jains, Buddhists, Brahmin-s and Kshatriya-s pursued different areas of learning such as astronomy, alchemy, healthcare, surgery, painting, sculpture, histrionics, metaphysics, literary criticism and so on. Nalanda and Takshasila were famous for imparting learning in such areas. It is said that geniuses like Jivaka, the great royal physician of Magadha, Panini the famous grammarian of all times, and Kautilya, the authority on *Arthasastra* were students of Takshasila. The Buddhist monasteries were also big centres of learning. Fa-Hien has recorded about his three year long stay at the Pataliputra monastery, studying Sanskrit texts and discourses as a part of his project of learning the *Vinayapitaka*.

Takshasila

The oldest among the known Universities existed at Takshasila, the capital of Gandhara that was one of the *mahajanapada*-s of ancient India. Tradition says that it was named after Taksha, the son of king Bharata, the founder. It is from the allusions in the *Jataka*-s that historians piece together some ideas about the structure, features, composition

and working of the University.¹ People mostly of the ruling aristocracy and Brahmins in search of higher knowledge reached Takshasila from different and distant parts of the Indian sub-continent. The *Jataka*-s constantly refer to students coming to Takkasila to complete their education in the three Vedas and the eighteen Arts. The *Jataka*-s would have us believe that the pupils could choose to study the Vedas along with the Arts of their choice. The scholars who taught at Takshasila were mainly monks after whom the institution had become famous. Apart from the aforesaid areas of specialised learning, archery was also taught at Takshasila where many big warriors sent their sons for training in military craft, wrestling, archery and mountaineering. The *Jataka*-s mention about subjects (*Veda*-s) of higher learning offered at Takshasila, which included all kinds of scholarly disciplines. *Ayur-Veda* ranked foremost among the disciplines. The study of *Ayur-Veda* also meant study of all herbal plants and various living and non-living objects of medicinal value. Takkasila was also famous for some of its special schools. Like medicine, Law and Administration were other branches of knowledge for the learning of which Takshasila was famous. The teachers of Takkasila were noted not only for their scholarship in sciences and arts but also for their skill in battles as well as peace. A lot of importance was attached to the development of social and cultural activities in all possible ways. The community of inmates at Takshasila included singers, musicians, dancers, dramatists, and other artists. Usually the pupils took five to seven years to graduate from the institution. One of the *Jataka*-s mentions that Jivaka was a pupil of Takshasila for seven years.²

Takshasila had a pivotal position among other centres of learning in the sub-continent and hence all small centres of education looked upon it as the intellectual headquarters. The hegemony of the institution persisted on for a long period of about one millennium. Sanskrit texts of *sastra*-s continued to be taught in Buddhist monasteries. It was the invasion of the Huns that destroyed Takshasila in 455 A.D.³ The infrastructure of the institution was almost entirely devastated and it never got rebuilt after that.

1 The *Jataka*, No. 252

2 *Ibid.*

3 Kewal Motwani, India: A synthesis of cultures, p. 133

Nalanda

Next, to Takshasila ranks Nalanda, the most famous Buddhist University of ancient India. Nalanda was an ancient village (modern Baragaon, about 10 kms north of Rajgir in Bihar) associated with the life of the Buddha. Though Buddhist, Nalanda was not an institution of sectarian exclusiveness imparting the Buddhist knowledge alone. In fact, it was well known for the imparting of learning in *Veda-s*, *Vedanga-s* like *siksha* (phonetics), *nirukta* (etymology), *vyakarana* (grammar) and *Sastra-s* too besides other contemporary sciences and arts including archery. Fa-Hien has recorded his deep impression about Nalanda. Hiuen Tsang himself learnt *Yogasastra* at Nalanda from the *Acarya* namely, Jayasena. Knowledge of Sanskrit was essential for all pupils though the Buddhist teachings were all in Pali, for several well expounded areas of learning like grammar, literary theory, phonetics, metaphysics and so on were in Sanskrit.

During the sixth century Nalanda attracted *Acarya-s* in *Vedanta*, *Samakhya*, *Nyaya Vaisesika* and *Yoga*, which I-Tsing mentions very highly in his accounts. Yuan Chawang, another Chinese visitor was a student at Nalanda. According to him it was a great centre of learning with a number of profound scholars in multiple fields of knowledge, who debated on the various issues in the light of the latest wisdom available in each one's area of specialisation. Throughout day and night they jointly as well as individually helped their novices and pupils to perfect their understanding of the objects of knowledge. The name and fame of the *Acarya-s* made Nalanda celebrated as a rare centre of higher learning and those who studied there had good reputation too. The pupils of Nalanda were treated with great respect everywhere.

It was initially a big Buddhist centre of learning. Some of the famous Buddhist logicians of early centuries of the Christian era were teacher-monks of Nalanda. The late Satavahana rulers and Guptas had patronised Nalanda and it was extensively endowed with landed property. The Maukharis continued to patronise it during the early years of their rule. Nalanda declined by 6th century A.D. However, several new institutions emerged at different parts of the sub-continent ensuring growth and expansion of the pursuit of learning.

Other Centres

During the first quarter of the first millennium A.D several Universities had flourished in northern India. Pataliputra, Tamralipti, Banares, Ujjain,

Valabhi, and Vikramasila were the most important among them. Pataliputra, Ujjain, and Banares were older among them and famous as centres of multiple fields of learning almost like Takshasila or Nalanda. They were by and large centres run by the pupils who passed out from Takshasila and Nalanda. Hiuen Tsang testifies the high standard maintained by the centres of learning with the profundity of teachers' scholarship and the genuine inquisitiveness of pupils.⁴ I-Tsing has recorded his appreciation of the competence that the pupils were able to acquire from the centres of higher learning. He states that some of them were confident enough to appear before the royal courts of great scholars and make their suggestions and priorities backed by justifications of intellectual depth.⁵

Valabhi in Kathiawad and Vikramasila in East Bengal were later centres of learning, which became prominent during the 7th and 8th centuries respectively as great institutions of Vedic and Buddhist learning. Vallabhi was the capital of an important kingdom and a port of international trade with numerous warehouses full of rarest merchandise. During the 7th century, however, it was more famous as a seat of learning. I-tsing informs us that its fame rivalled that of Nalanda in eastern India.

Like Vallabhi, Vikramasila was also a royal creation. Vikramasila was founded by king Dharmapala (c. 775 - 800 A. D) as a huge complex of higher learning with *Vihara*-s, monasteries, temples, discourse halls and a library. It continued till the beginning of 13th century. In 1203, the complex was destroyed in the wake of invasion under the Khiljis, which *Tabakat-i-Nasari* testifies. Some parts, especially the monasteries were rebuilt subsequently, but the centre of learning went into oblivion.

The Store House of Learning

The great centres of learning in ancient and early India like Takshasila, Nalanda, Pataliputra, Banares, Tamralipti, Vikramasila and Vallabhi were huge storehouses of written documents. Fa-Hien, Hieun-Tsang and It-Sing who spent their time in India mainly in the centres of learning for the study of the Buddhist philosophy, have commented about the impressive collection of texts in Sanskrit and Pali at the *granthalaya*-s of the major centres of learning that they had visited. This would suggest that the educational institutions in those times had maintained huge libraries for the use of *Acarya*-s, and *brahmacari*-s.

4 Samuel Beal, *Life of Hiuen-Tsiang*, vol. 1, p. 79 and vol. 1, p. 170

5 Padmini Sengupta, *Everyday Life in Ancient India*, pp. 162-169

The libraries of the centres of learning were in a way museums too in the sense that their walls were painted and sculptured panels depicting scenes from the *Jataka*-s, the *Ramayana*, *Mahabharata* and the *Purana*-s. These were not mainly for the decorative and auspicious purposes, but for instructional goals. The survivals suggest that the depictions were meant to illustrate the physical settings of what the scholars sought to analyse and interpret as part of their teaching and learning. All these were too vulnerable to have withstood the invasions. Same was the fate of the numerous records housed by the libraries. This was all the more true in the case of the scholastic records that were written on perishable materials like *Bhurjapatra* and palm leaves. Whatever had survived, must have got destroyed mostly as a natural process in the absence of anybody to inherit and maintain it.

***Ghatika*-s and *Sala*-s**

The tradition of the great centres of learning was continued by the temple-centred institutions called *Ghatika*-s and *Sala*-s in South India, during the 8th to 12th centuries.⁶ They were predominantly brahmanical in nature and the areas of learning encouraged in these institutions were Vedic. However, it appears that other sciences and arts like astronomy and martial arts were also pursued by a few. All big brahmanical temples had *Sala*-s attached to them, as centres of higher learning. This was the case of Kerala temples as well.⁷

A notable feature that distinguishes these institutions from the ancient and early centres of learning is their brahmana-*varna* exclusiveness. The *Ghatika*-s and *Sala*-s never allowed any non-brahman to gain entry into them. Even the martial arts formed a subject matter of brahmanical education.⁸ Unlike the Buddhist Vihara-s that kept their doors open for all kinds of higher learning by any, the temples maintained its space of learning a Brahmin monopoly.

6 See M.G.S. Narayanan, *The Perumals of Kerala*, Calicut, 1990. pp. 210 ff. Also Kesavan Veluthat, *Brahmin Settlements in Kerala*, Calicut, 1978. pp. 34 ff.

7 See discussions in Rajan Gurukkal. *The Kerala Temple*, Sukapuram. 1992. pp.52-54

8 See a specific study about the political significance of *Sala*-s in the context of martial training in M.G.S. Narayanan, "Kantalur Salai: New Light on the Nature of Aryan Expansion to South India". *Indian History Congress Proceedings*, Jabalpur, 1970. pp. 125-36.

To conclude, the practice of generalisation about higher education in terms of national characteristic makes little sense as there existed multiple communities and manifold ways of knowledge production and transmission. The large majority of the people remained in the tradition of orality in contrast to the minority in literacy and higher learning. We tend to overlook these historical differences when we seek to discuss institutional context of knowledge transmission in the sub-continent as ancient Indian higher education. However, the minority in the topmost stratum of society had established elaborate infrastructural and institutional arrangements for the production and transmission of higher knowledge. The accomplishments thereof do indicate a high watermark of intellectual developments in sciences and arts. The most striking feature of ancient and early Indian education was its scholastic anchor. Its purpose was intellectual and pursuit intimately personal. There was no compromise in the quality and depth of scholarship. The teachers were profound scholars in their areas of specialisation and students a community committed to the task of acquiring knowledge.

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Rabindranath Tagore's Ideas on Education

K. V. Kunhikrishnan

Rabindranath Tagore was one of the earliest educators to think in terms of the global village. Tagore's model of education has a unique relevance for education any where, especially in a multi racial, multi lingual situation.

Tagore did not present his ideas on education in a systematic formal treatise. It could be gleaned from his various writings and educational experiments at Santiniketan. He envisioned an education that was deeply rooted in ones own immediate environment but connected to the cultures of the wider world. Learning should be pleasurable and individualized to the personality of the child. Curriculum should revolve organically around the child's natural and human environment.

His life at Jorasanko, the family mansion, and its rich variety did play a major role in shaping his educational formulations and sharpening his sensitivities. For two generations, from his grandfather onwards, the Tagore family was involved in almost everything progressive and modern. The family was closely associated with the great socio-religious and cultural innovations of the Bangal renaissance. It produced a galaxy of talented and colourful individuals whose activities and areas of interest were of immense variety. His father and grandfather both leaders in social and religious reform encouraged a multicultural exchange in the family mansion Jorasako. This immense richness of culture in the family environment enabled Tagore to absorb subconsciously a rich variety of experience. This invariably endowed him with a dynamism and openness which marked all his educational experiences later. His stints at formal education at schools were failures, and after a brief encounter refused to go to school. This was quite natural because he found formal education

at schools much inferior and boring compared to what he was experiencing in the extended family environment.

Tagore was convinced of the crucial importance of freedom in education. He always emphasized the importance of arts in developing sensitivity and empathy. He stressed the need for an intimate relationship with one's cultural and natural environment in education. Education, according to Tagore, should enable the student to appreciate the richest aspects of other cultures, while maintaining one's own cultural identity and specificity. "We in our home sought freedom of power in our language, freedom of imagination in our literature, freedom of soul in our religious creeds and that of mind in our social environment... I try to assert in my words and works that education has its only meaning and object in freedom - freedom from ignorance - about the laws of the universe, and freedom from passion and prejudice in our communication with the human world".

Apart from the rich intellectual and emotional experiences at home Tagore also acquired intimate life experience in an entirely different rural environment when he was put in charge of the family's rural properties in East Bengal. There he was exposed to the acute material and cultural poverty that permeated the villages. His first attempts in adult education were carried out there. He also could appreciate the deep divide between the illiterate rural masses and the urban elites. He started the Shantiniketan in 1901 as a small school which developed into a University and center for rural reconstruction. He dedicated forty years of his life for his educational institution at Shantiniketan, West Bengal.

Tagore was almost obsessed with his idea of the importance of the natural environment in education. Curriculum should revolve round nature. Nature walks and excursions were a part of the curriculum and students were encouraged to follow the life cycles of insects, birds and plants. Tagore emphasized the importance of an empathetic sense of interconnectedness with the surrounding world. "The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but is severely repressed. Thus the greatest of educations, which we come prepared is neglected, and we are made to lose our world to find a bagful of information instead. "We rob the child of his earth to teach him geography, of language to teach him grammar".

In education Tagore gave as much importance to the aesthetic development of the senses as to the intellectual. Every form of art was given great prominence in the daily life of the school. Music was especially emphasized. In keeping with his theory of subconscious learning Rabindranath never talked or wrote down to students. Instead he involved them in whatever he was writing or composing. Students were encouraged to read out their own writings in special literary sessions. Tagore would present difficult levels of literature to students that might not be fully grasped. But such would certainly stimulate them. Students were also encouraged to create their own publications. They were also encouraged to draw inspiration from the many visiting artists and writers.

Most of Tagore's dramas were written at Shantiniketan. He was happy and surprised at how well the students were able to capture the spirit of the dramas and perform the roles, which required subtle understanding and sympathy, without special training. Viswabharati was conceived as a national center for arts. Tagore encouraged artists to take up residence there and devote time to develop a national form of art. He believed that without music and fine arts a nation lacks its highest form of self expression and the people remain inarticulate. He supported and tried to bring together different forms of Indian dance. He introduced dance forms from other parts of the country, such as Manipuri, Kathak and Kathakali. Viswabharati as a meeting ground of cultures sought to minimize conflicting interests, where individuals work together in the common pursuit of truth. To encourage mutuality Tagore invited artists and scholars from other parts of India and the world to live together at Shantiniketan and to share their cultures with Viswabharati. The constitution designated Viswabharati as an Indian, Eastern and Global cultural center whose goals were 1) to study the mind of men in its realization of different aspects of truth from different points of view; 2) to bring into more intimate relation the different cultures of the east on the basis of their underlying unity through patient research and study; 3) To approach the west from the stand point of such unity of life and thought of Asia; 4) To seek to realize in a common fellowship of study the meeting of east and west and ultimately to strengthen the fundamental conditions of world peace through the free communication of ideas between the two hemispheres; 5) To provide at Shantiniketan a center of culture where research into the study of religion, history,

literature, science and art of the east may be pursued along with the culture of the west, in amity, good fellowship and co-operation between the thinkers and scholars of both eastern and western cultures free from all antagonisms of race, nationality, creed or caste and in the name of the supreme being who is *shantam, sivam, advaitam*.

The internationalist in Tagore comes out clearly in his advocacy of a curriculum involving a teaching system that analyzed history and culture for the progress that had been made in breaking down social and religious barriers rather than studying material cultures for the wars won and cultural dominance imposed. This he expected would help in devising economic policies that emphasise social justice and narrow down the gap between the rich and the poor. Tagore's personality was a living model of a type of mutually creative exchange that he advocated - He did not visualize culture as a static entity but as a continuous process of fusion. He dreamed of a world where multiple voices were encouraged to interact with one another and to reconcile within an overriding commitment to peace and mutual interconnectedness. His personality and his striving to breakdown barriers of all sorts gives us a model for the way multiculturalism can exist within a single human personality, and the type of individual which the educational process should be aspiring towards. Tagore's Shantiniketan became a model for instruction in Indian languages and the development of Bengali text books. It was also one of the earliest co-educational programmes of South Asia. Tagore's efforts were pioneering in many ways including models for distinctively Indian Higher education and mass education as well as Pan-Asian and global cultural exchange. Tagore, no doubt, by his efforts and achievement is part of a world network of pioneering educators.

Tagore's educational efforts and concepts were ground breaking in many ways and areas. He was one of the first in India to argue for a humane educational system that was in touch with the environment and aimed at overall development of the personality. This is very significant in a world situation in which the emphasis is on sharpening skills and gathering profitable information dictated by the market's requirements to the utter neglect of the humane arts. The country is already acutely feeling the pinch of this shifted emphasis on education. More and more institutions today compete with one another in supplying finished human products to the industry who could be immediately integrated into the production and marketing assembly line. The neglect of social sciences.

humanities and arts in the educational system today can fill the country with market efficient insensitive and unsympathetic educated people.

Tagore's emphasis on cultural inclusion and interconnectedness and mutuality is extremely relevant in India today where cultural and social exclusion and dominance are increasingly becoming a significant component in public discourse. Tagore expressed the goals of international education in these words. "Where the mind is without fear and the head is held high, where knowledge is free, where the world has not been broken up into fragments by narrow domestic walls, where words come from the depth of truth; where tireless striving stretches its arms towards perfection, where the clear stream of reason has not lost its way into the dreary desert sand of dead habit; where the mind is led forward by the ever widening thought and action into that heaven of freedom, my father, let my country awake".

The magnificence of this dream can hardly be surpassed. But how far these highly romanticized idealized peaks of perfection could be relevant to the real situation on the ground could well be a matter of concern. His concepts and programme of education have serious shortcomings. His concept of education does not seriously address the problem of a highly unjust and unequal social systemic reality. It does not encourage critical thought and understanding about this gross malady, consequently education in a highly romanticized situation, as conceived by Tagore, does not equip the student to acquire skills and capabilities to critically understand, respond and confront the existing social reality. It only leads to the setting up of a parallel system where the ills of the larger society is exorcised with the magic wand of universal love. His enduring untarnished love of nature and love of the entire humanity puts him on a very high pedestal among educators. But his model of education is one to derive constant corrective inspiration from and not one to be adopted or replicated in the larger society.

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John Henry Newman's Idea of a University

John B. Chethimattam

The modern idea of a University had a late beginning and a slow development in the West. John Henry Newman is one who tried to spell out the need and parameters of a humanistic, comprehensive and socially oriented concept of higher education. When Newman went to Oxford it was extremely conservative and ecclesiastical. But in a few years it became liberal and secularist. The change was effected by the new atmosphere created by biologists, geologists and rationalist philosophers like John Stuart Mill, Jewett, Friedrich Schlege, De Toqueville and others. Newman, who rejoiced in its waking up to a sense of its duties, was deeply disappointed when most of its leaders became liberals and denied the fundamental principles of religion itself. He left it in protest in 1845 and wanted to work towards an ideal university.

The western ideal of education was laid down by Greek thinkers like Parmenides and Plato, both of whom emphasized the universality and immutability of truth. Before printing came to be widely accepted and books became easily available, the emphasis was not on new ideas discovered by patient individual and collective research but on the immutability of truth enshrined in the wisdom of ancients, faithfully transmitted from generation to generation by word of mouth from teacher to pupils and through manuscripts that had to be produced by patient copyists. Though Aristotle emphasized the empirical aspect of human knowledge and the need for research, the dominant idea of education was that of Plato who based the ground of all truth in the Good, the sun or the moral universe, which through its light cast on the human mind enabled it to see the value and truth of particular things. Individual things were only time-space bound imitations of the eternal immutable ideas.

Humans by birth are chained in a cave of borrowed concepts and repeated statements and are only gazing at shadows and listening to echoes. They have to be in a way forced to turn around and face the fire that cast the shadows on the wall. Though the fire may hurt their eyes at first, they will realize that shadows are not the reality, and can be persuaded to go up the steps and go out of that cave and see things as they are in themselves and look at the sun itself in order to understand that it is by its light that everything becomes visible. Christianity, which adopted Greek philosophy as a tool for understanding faith, had the focus of its educational scheme in the study of theology and Greek philosophy. Even when the medieval monastic and cathedralic schools evolved into the great universities like those of Sorbonne, Bologna, Marseilles and Cologne their preoccupation was with the faithful preservation of ancient wisdom and they were under the strict control of kings and ecclesiastical authorities. Though they had a certain internal democratic structure, as Frederick Copleston S.J. states, "generally speaking, mediaeval university education aimed rather at imparting a certain body of knowledge and dexterity in dealing with it than at increasing factual knowledge as in a modern research institute."¹ Even when the Reformation affirmed freedom from ecclesiastical authority, the universities continued under political control of kings and regional rulers.

Most of those who contributed significantly to progress in human thinking like Descartes, Leibnitz, Larnennais and Francis Bacon were not attached to any university. When Emmanuel Kant wanted to make a living by university teaching he had first to conform to the rigid tradition left by his predecessors, Christian Wolf, Alexander Baumgarten and G.F.Maier and faithfully follow a fixed text. He, indeed, revolutionized the whole system through his three daring Critiques that challenged the tradition, namely the *Critique of Pure Reason* (a priori principles of rational thinking), *Critique of Practical Reason* (moral categorical imperative) and the *Critique of Judgment* (aesthetic experience). Still, in his final days he was deeply saddened by the attempt of his own students Fichte, Schelling and others to subvert his revolution by an

1 Frederick Copleston S.J., *A History of Philosophy*, Volume 2, Mediaeval Philosophy, Garden City, NY: Doubleday, Image Books., 1962, p.244

escape into a romantic transcendentalism. Though Hegel taught a few years at the University of Nuremberg, he did not have much impact on university education. John Locke who went to Oxford in 1652 was an innovator; but he ended up as the Censor of moral philosophy. But a change came with the development of empirical sciences as the paragon of human knowledge, and the market for new ideas shot up, and as Wilfrid Ward puts it, “everyone was defining his *Weltanschauung*”. Orthodox believers panicked and rejected the whole new scientific movement.

At Oxford there were three different groups: The traditionalists took a dogmatic approach to truth, and the Liberals denied all truth, while the Anglicans took a *via media* restricting the truth claim to some 39 articles of faith. But John Henry Newman who had come into the Catholic Church wanted to meet the new movement and planned a university in which theology and science should freely flourish. He thought that it would be foolhardy to exclude from education all that was dangerous in modern thought. He wanted to conceive education as enabling the modern religious mind to see dangers that are inevitable in the long run. He wanted a university to provide what a perfect Oxford would be for Anglicans. But according to him while education is absolutely essential, there should be no ecclesiastical supervision of scientific investigation or any narrowing of the conception of literature. Science, literature and religion each had its natural and independent sphere. Education was not primarily aimed at religious training, but at fitting men of the world for the world, by imparting knowledge for its own sake. Though liberal education is “useless” from the point of view of professionalism and ecclesiasticism, it is nevertheless a priceless aid in enabling men to live with themselves and with their fellows. This means that education is by its very nature socially oriented. He set forth his thoughts in a book titled *Idea of a University*.

The most objectionable idea with the Liberals was that since religion is a matter of faith it should not be a topic for university education. In fact religion and theology were introduced to the European universities through the back door as a practical science for training the clergy, as medicine was for training physicians. But according to Newman, any university that on the secularist principle excluded the study of religion would be an anomaly: He states: “I say, then, that if a university be,

from the nature of the case, a place of instruction, where universal knowledge is professed, and if in a certain university so called, the subject of religion is excluded, one of two conclusions is inevitable - either on the one hand, that the province of religion is very barren of real knowledge, or, on the other hand, that in such university one special and important branch of knowledge is omitted."² But here again religion did not mean ecclesiastical politics but the development of human thinking on matters of faith. As he explains in his *Apologia pro Vita Sua* his concern was about the relation of the church with the world. In that book he was replying to his critics like Rev. Charles Kingsley who accused him of cunning and equivocation to lead his student followers into the Roman Church. He says that he meant by 'world' all those people, Christians, Muslims and all others who looked at things from a purely secular point of view of material gain and progress, and by 'church' "the whole of Christendom, from the Apostles' time till now, the whole Church as one body of Italy as one with England." What he wanted to emphasize was three principles, 1) that Divine Wisdom had framed for its action laws that would be foolishness from a worldly point of view; 2) that people tend to rely on physical and material force, a theory of religion which he characterized as 'muscular Christianity'; and 3) "that our Lord, on the contrary, has substituted meekness for haughtiness, passiveness for violence, and innocence for craft, and that the event has shown the high wisdom of such an economy."³

The Social Goal of University Education

The practical end of the university is training good members of society, its art is the art of social life. It neither confines its view to particular professions nor creates heroes or inspires genius on the other. An university training is the great ordinary means to a great ordinary end. It aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm. Even in a wide-spreading decay of faith, education should remain true to its nature and enable men to cope intelligently with all departments of life, including that "intellectual movement against religion which has a claim upon the attention of all educated Christians."

2 John Henry Newman, *Idea of a University*, p. 21.

3 J. H. Newman, *Apologia pro Vita Sua*, London: Sheed and Ward, paperback edition, 3rd impression, 1984, p. 211-12

Unlike Cardinal Manning, Newman did not champion the masses or condescend to patronize or flatter the common man. He had concern for all human beings and wanted them to understand their faith intellectually. "However, Birmingham people also have souls", he wrote to Msgr. Talbot when called to preach at Rome. Social concern and respect for other people had to come through intellectual maturity and a refinement that university education aimed at. "The educated mind may be said to be in a certain sense religious; that is it has what may be considered a religion of its own, independent of Catholicism, partly cooperating with it, partly thwarting it; at once a defense, yet a disturbance to the Church in Catholic countries, and in countries beyond her pale, at one time in open warfare with her, at another in defensive alliance."

The point he is stressing is that a religion that dictates every detail of life and attitude is rather infantile and that faith and religion should be the culmination of rational life. Right reason requires no external authority. But this philosophical religion cannot be sufficient by itself; the higher goal of human life has to be seen in the light of faith. But though reason accepts faith, it does not go to sleep. It is rational development and culture that make religion socially relevant and meaningful. In the aftermath of the Reformation Christianity had a certain rigidity both in the Elizabethan England and on the continent where it was inspired by Counter Reformation. It was against this rigidity that Newman and his friends in the Oxford movement sought the help of university education. The Centers of higher learning that developed in America like Harvard, Yale and Stanford were rather free from that rigidity and had a certain sense of freedom. One often hears much about the enormous pressure at top U.S. graduate schools. Those, however, who come to know these schools personally are struck with the highly collegial relationship that exists among the faculty and the students. It was such a family feeling that Newman and others tried to create at Oxford. The primary task of any research is to define clearly the question at issue. If this is achieved there is scope for dialogue and collaboration among different scholars working on the same question as to what solution best resolved the problem raised.

University and the Search for Truth

Development of Christian doctrine as of all human knowledge was Newman's main concern. From his first serious work *The Arians of*

the Fourth Century he tried to show that Christianity was a historically growing and developing religion. According to ordinary people Christian faith should have started with an implicit Tridentine understanding of dogma, and all that happened down the centuries was simply spelling out what was already there. Ambrose and other Fathers, on the other hand, had an enthusiastic populist view of Christianity with very little emphasis on faith seeking understanding. Newman wanted to emphasize that faith had to go through various stages of development. Heresies forced the Church to defend itself with the definition of dogmas, which primarily intended to exclude the errors. Dogmas do in no way convey a true idea of divine realities. "The idea of organic continuity and growth is of comparatively modern origin; ancient thought was relatively static. The concept of humanity as a developing organism for example had been glimpsed by Condorcet, by Kant, by Burke and was clearly formulated by Comte in his *Positive Polity*"⁴. The principle of development not only accounted for certain facts, but was itself a remarkable philosophical phenomenon giving a character to the whole course of Christian thought.⁵ Oxford Movement which Newman started with a number of Anglican theologians was to fight Liberalism and Populism as corrupting the Church of England. According to him university education would give a higher intellectual standard to all believers. In his *Grammar of Assent* Newman shows that this development is an art and science dealing with the structure of language. "Steady and rapid growth of Christianity was a phenomenon which startled its contemporaries, as much as it excites the curiosity of philosophic historians now; and they too had their own ways then of accounting for it, different indeed from Gibbons", who ascribed change and development as the result of the decadence of Rome.

In the first of the nine discourses on *the Idea of a University*, which he gave to the Dublin Catholics, Newman lists his reasons for advocating a liberal education. First of all it was his long-standing conviction. Though he himself had gone through various changes, here his conviction remained unchanged. Secondly the principles on which the inquiry was

4 Charles Frederick Harrold, *John Henry Newman, An Expository and Critical Study of His Mind Thought and Art*, London: Longmans, Green & Co. 1945.

5 cf. Sr. Mary Alice, *Newman and the Oxford Movement*, Trivandrum: All Saints College, 1983

based were attainable by the mere experience of life, because the philosophy of education is founded on truths in the natural order. Thirdly he was investigating in the abstract and determining what was in itself right and true. The question of history was not relevant since he took things as he found them. Fourthly he was not dealing with questions of immutable truth." "Even the question of the union of theology with the secular sciences, which is its religious side, simple as it is of solution in the abstract, has according to different circumstances been at different times differently decided"⁶. In fact in the early ages the Church allowed her children to attend the heathen schools for the acquisition of secular accomplishment. Today the Church has to be actively involved in the university education:

"The Church's true policy is not to aim at the exclusion of literature from secular schools, but at her own admission into them. Let her do for literature in one what she does for sciences in another, each has its imperfection, and she has her remedy for each. She fears no knowledge, but she pursues all; she represses no element of our nature, but cultivates the whole. Science is grave, methodical, logical; science then she argues, and opposes reason to reason. Literature does not argue, but declaims and insinuates; it is multiform and versatile; it persuades instead of convincing, it seduces, it carries captive; it appeals to the sense of honour, or to the imagination or to the stimulus of curiosity; it makes its way by means of gaiety, satire, romance, the beautiful, the pleasurable. Is it wonderful that with an agent like this the Church should claim to deal with a vigour corresponding to its restlessness, to interpose in its proceedings with a higher hand, and to wield an authority in the choice of its studies and of its books which would be tyrannical, if reason and fact were the only instruments or its conclusions. But any how, her principle is one and the same throughout: not to prohibit truth or any kind but to see that no doctrines pass under the name of Truth but those which claim it rightfully."⁷

In the second discourse he discussed the place of theology as a branch of knowledge and argued that in the predilection for useful arts and sciences the university should not neglect those liberal studies and

6 John Henry Newman, *The Idea of a University*, Disc. VI, p. 134.

7 Ibid. Disc. I, pp. 8-9.

exercises of mind which constituted its main heritage of the past. The third discourse concentrates on the bearing of theology on other branches of knowledge, while the fourth speaks about the bearing of other knowledge on theology. All knowledge forms one whole because its subject matter is one; for the universe in its length and breadth is so intimately knit together that we cannot separate portion from portion."⁶ He complains about the resistance made on the part of religious men especially Catholics to the separation of secular education from religion. They seem to feel instinctively that knowledge was their born enemy. The theme of the fifth discourse was that knowledge was its own end "Reason is the principle of that intrinsic fecundity of knowledge, which to those who possess it is its special value. In the sixth discourse speaking about knowledge viewed in relation to learning he states that knowledge and science express purely intellectual ideas, but still not a state of the intellect. The function of the university taken in its bare idea is intellectual culture. After discussing the relation of knowledge to professional skills in the 7th and to religious duty in the 8th he explains in the 9th the duties of the Church towards knowledge.

Newman made a clear distinction between school education that focused on the acquisition of knowledge and the university which develops understanding. In the school much information is gathered in the memory regarding geography, chronology, history, language, natural history and other topics. Information is the necessary condition for the expansion of knowledge. But the end of a liberal education is not mere knowledge, or knowledge considered in its matter. Newman states: "Enlargement consists not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas which are rushing upon it. It is the acting upon a formative power reducing to order and meaning the matter of our acquirements."⁹ When the analytical, distributive and harmonizing process is absent, the mind experiences no enlargement. When it is present everything leads to everything else in some sort. People, whose minds are possessed by some one object, take exaggerated views of its importance, feverishly pursue it, make it the measure of things which are utterly foreign to it.

8 Ibid p. 87

9 Ibid. Disc. VI. p. 134

Hence the true and adequate end of intellectual training and of university is not learning or acquirement, but rather, thought or reason exercised upon knowledge. Self-education even in a restricted sense is preferable to a system of education which aims at filling the mind with undigested information, though all need the stimulus of instruction.

According to Newman academic freedom is the corner stone of university education. The reason for the loss of credibility by ecclesiastical authority was its distrust of the laity, especially after the Reformation. This lack of trust in the capacity of people to discern truth by themselves, which was the hallmark of Tridentine Counter Reformation, continued for long and produced good many Roman documents that restrained the critical thinking of people. The *Syllabus of Errors* published by Pope Pius IX, the encyclical *Pascendi* of Pius X that, condemned "Modernism" and *Humanae Vitae* of Pius XII that condemned good many trends of theological thinking all in a way tried to reaffirm past theological thought and restrain people from exploring any further. Good many brilliant thinkers like Maurice Blondel, Henri de Lubac and good many brilliant minds were under a cloud of suspicion. This situation continued into the twentieth century, even to Vatican Council II and still lingers on. But if we accept normal human beings as conscientious and responsible adults we have to trust them to go out and boldly investigate unknown fields of human experience. This idea has gained acceptance especially with Vatican II which in its document *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, boldly stated : "Within the limits of morality and general welfare a man should be free to search for the truth, voice his mind and publicize it... Let it be recognized that all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought and the freedom to express their minds humbly and courageously about these matters in which they enjoy competence."¹⁰

The dialogue with the Irish Catholics was a disappointment to Newman. The Irish episcopate did not accept his ideas concerning the role of lay people in the university and the need for honest facing up to actual problems for the progress of knowledge. The university that emerged in Dublin was an ecclesiastical one. Dr. Cullen, put in charge of the new university, "had ideas right opposite to those of Newman. Henry Sidgwick writing to Tennyson's son says about the sixties: During

10 G. S. #59, cf. L. G. #37

these years we were absorbed in struggling for freedom of thought in the trammels of a historical religion... for the defense of honest doubt, the reconciliation of knowledge and faith”.

Even at Oxford there were two streams of thinking in the eighteen sixties. One was the spirit of rationalism in religion, counteracted by the other growing movement, a new renaissance of doctrinal orthodoxy... To these main streams other brooks were tributaries. Most of the friends of Newman in the Oxford Movement did not accompany him into the Catholic Church mostly for non-doctrinal considerations. The main point in Newman's idea of a university was that wisdom is not static as the ancients thought, but dynamic. As he often stated Holiness is for peace; growth is the only evidence of life. The simple teaching of the early Church, prior to dogmatic definitions represented an ideal state of things. In matters of faith Newman was absolutely confident and assertive in his sermons. He made a clear distinction between language of faith and language of reason. The principle of dogma was behind the language of faith. He was strongly opposed to the liberalism of the leading theologians of the Anglican Church of his times, who easily questioned the traditional dogmas and reduced religion to a mere matter of sentiment. “Persistence in a given belief is no sufficient test of its truth but departure from it is at least a slur on the man who has felt so certain about it. The reason is that the confidence of faith is placed not in the particular truth itself but in the absolute truth that has revealed it. “Religion as a mere sentiment is to me a dream and a mockery. As well can there be final love without the fact of a father, as devotion without the fact of a Supreme Being.”¹¹ But in his university sermons, which dealt with rational interpretation of faith, Newman had to be less assertive. “As to the ninth, my *University Sermons*, of course I was tentative in them, but not because I would seldom or never let the world know how much I believed but because *University Sermons* are commonly and allowably of the nature of disquisitions, as preached for a learned body, and because in deep subjects, which had not been fully investigated, I said as much as I believed, and about as far as I saw I could go.”¹²

Academic Responsibility

But a crucial point in the University's search for truth was how one could arrive at certainty from mere probabilities. For Newman this was

11 Newman, *Apologia pro Vita Sua*, p. 32,

12. *Ibid*, p. 216

first of all a personal problem in his conversion from the Anglican Church to Roman Catholicism. He was convinced that the Anglican Church was in a state of culpable separation from the one Church of Christ. But that developments do exist under the Gospel, and that the Roman developments were the true ones, were only strong probabilities. But his answer to the dilemma is that probabilities have a cumulative effect of producing a certitude: "I say, that I believed in a God on a ground of probability, that I believed in Christianity on a probability, and that I believed in Catholicism on a probability, and that these three grounds of probability, distinct from each other of course in subject matter - probabilities of a special kind, a cumulative, a transcendent probability but still a probability". But the certitude is brought from another source, namely the will of the one who created us. He wills that we should accept these as the course of action open to us. In mathematics we can arrive at certainty only by rigid demonstration. But in life it is the ultimate Good of life that demands that we should follow the cumulative probability.¹³ This is particularly applicable to the question of religion: "Many persons are very sensitive of the difficulties of Religion; I am as sensitive of them as any one; but I have never been able to see a connection between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt... difficulty and doubt are incommensurate"¹⁴ There may be difficulties connected with evidence, but they do not affect the doctrine.

St. Sebastian's Monastery

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13 Newman, *Apologia*, p. 134.

14 *Ibid*, p. 160

Higher Education and Social Transformation: the Subaltern Perspective

Mathew Paikada

Introduction

A discourse on the relationship between education and social transformation involves a dilemma whether it is education that creates a social system or the social system that determines and gives shape to education. Guru Nithyachaithanyayati was of opinion that it is a social system that gives shape to education with clear goals and objectives (Yati. p. 155). However he also adds that we need a continuous process of creation and re-creation, transformation and re-transformation in the field of education, if it has to be relevant and fruitful. What is the shape of our society? It is Annie Basant who compared the Indian social situation to the Egyptian pyramids. The dalits constitute the base of the pyramids and the rich and clever occupy the peak point. The change of the dalit majority to climb to the next stage is next to impossible: Almost twenty centuries have passed without any significant change. Depending on the vantage point from where one views the education system as well as other social systems, the findings are bound to be different, both with regard to causative factors for the present situation as well as the effects of the present educational system. Education is well connected to economics and politics and hence our study and reflections will touch upon these realms as well.

How do the people, who are sympathetically considered less fortunate, and subtly marginalized from the mainstream of life, look at the present programs and priorities of the university education? Whom do the present infrastructure of higher education invite and allow space? Whom do they cater? Whom do they exclude and how? Is knowledge-production

and transmission a marketable commodity, where only the moneyed class will have access? What are the implications of such practice on the life of the poor and the marginalized? However, in order to tackle these questions adequately we need to approach the problem from a broad perspective.

Education in a class-caste stratified society

One of the most deep-seated antithesis which has shown itself in educational history is that between education in preparation for useful labour and education for a life of leisure. The two notions 'labour' and 'leisure' reveal a segregation and conflict of values. If the livelihood by work and enjoyment of leisure were equally distributed among the different members of a community, there would not have been any conflict. Then the natural concern would have been how education could contribute most effectively to both. Today economic interests are very strong in all types of education and hence the division is not so much between labour and leisure, but between servile labour with subsistence wages and highly esteemed labour with lots of privileges. This separation is on the basis of a division of the society between the rich and powerful on the one side and the poor and marginalized on the other. In the Indian scene there is the added dimension of cultural hierarchical segregations and contempt towards manual labour. This tendency has a long history and it extends beyond India. According to Aristotle only in a comparatively small number of people there is the function of reason capable of operating a law of life. In the mass of people, vegetative and animal functions dominate. Their energy of intelligence is so feeble and inconsistent that it is constantly overpowered by bodily appetite and passion. Such persons are not truly ends in themselves for only reason constitutes a final end. This division of people into servile and free has gone deep into the history of our people too. The poor, the artisans and women are employed in furnishing the means of subsistence in order that others, those adequately equipped with intelligence may live the life of leisurely concern with things intrinsically worthwhile. Now we should not be in a hurry to condemn Aristotle. He was describing without confusion and with sincerity the life that was before him. It is needless to say that the actual social situation has changed since the time of Aristotle. But in spite of these changes the spread of democracy and the extension of science and general education there remains a cleavage of society into a learned and an unlearned

class in society. Aristotle was right when he said that “any occupation or art or study deserves to be called mechanical, if it renders the body or soul or intellect of free persons unfit for the exercise and practice of excellence”. Once this statement is expanded to mean that the mass of men and all women are unfree by the very nature of their bodies and minds one will be justified without intellectual confusion and moral hypocrisy, to give them only the training which fitted them for mechanical skill and nothing more. Aristotle was again right in assuming the inferiority and subordination of mere skill in performance and mere accumulation of external products to understanding sympathy, appreciation and the free play of ideas. Now what is the problem here? The error lies in the necessary separation or the natural divorce between efficiency in producing commodities and rendering service on the one side and intellectual knowledge and self-directive thought on the other. Although many centuries have passed the vestiges of the ancient Greek thought have continued to colour the education system to this day. If we have to criticize and reject the division of life into separate functions and of society into separate classes, we should be ready to abandon the educational practices, which train *the many* for pursuits involving mere skill in production and *the few* for a knowledge that is leading to power and domination. (John Dewey, *Democracy and Education*, ch. 19).

Coming to the Indian scenario, we have followed a system of education, which perpetuates the division of society and functions of people as inferior and superior, in the vedic educational system. The educational system of ancient India confined education to the Brahmins and the higher castes. According to Manu, “Knowledge is the property of the Brahmins to be guarded like treasure and to be imparted only to Brahmins” This monopoly of the Brahmins in all knowledge and the deliberate exclusion of others from its possession are the most striking facts with regard to ancient Indian education. Secondly all the books were written in Sanskrit a language confined almost entirely to the Brahmins. The language of the people was Prakrit which was not considered a fit medium for literary activity. The rise of Buddhism was a direct challenge to Brahmin supremacy in all its aspects. Buddha attacked the root of the problem when he addressed his message directly to the masses by preaching in their own language. Buddhism was a popular movement and its educational policy was essentially democratic.

The universities of Nalanda, Takshasila and Pataliputra clearly attest to this fact (K.M. Panikkar, *Caste and Democracy*, p. 11f)

(The political emancipation and economic mobility have not done anything more than cosmetic changes in the system. What we need is revolutionary change in the system of education which is able to contribute to the qualitative transformation of society.)

Education against social exclusion

In today's knowledge society and learning societies, skills and learning have come to be recognized as fundamental for participation by individuals in modern life. Knowledge and learning are the hallmarks of dynamic economic units and thriving social communities. This powerful insight has a far less positive side in the current policy context because those individuals, organizations or communities who are not keeping up their learning, will have to face often dire consequences. Thus education process can become not only 'part of the solution' but also 'part of the problem'. Those who have successful experiences of education, will grow in their sense of control over their own lives and their society. Those who are excluded from this process of lifelong learning, or who choose not to participate in it, will increase their isolation from the world of the 'knowledge -rich'. Exclusion is largely structural in origin, involving a wide range of economic, social and cultural factors. In general terms, social exclusion refers to situations involving precarious incomes or poverty, being on the margins or out of the labourmarket with limited prospects of securing a foothold in it, housing and community environments equally typified by impoverished economic and social opportunities.

In a detailed study on the concept of 'social exclusion' the Nobel laureate Amartya Sen points out its benefits to understand the problem of poverty. According to Aristotle "an impoverished life is one without the freedom to undertake important activities that a person has reason to choose". In his celebrated book 'Wealth of Nations', Adam Smith described deprivation as the situation of a person *not being able to appear in public without shame*. Social exclusion may be effected by keeping out of market by legislation or by keeping out of education through lack of private means and public support. Social exclusion according to Amartya Sen, lies in the role of relational features in *the deprivation of capability* and thus in the experience of poverty. The

literature on social exclusion addresses two central issues, viz, in epistemology and in practical reason. The epistemic question on which it focuses is how to get a better understanding of the diverse phenomena of deprivation and poverty, focusing particularly on relational obstacles. The challenge of practical reason goes beyond that into policy implication of that understanding. In the context of the present globalization, which is at the same time a threat and an opportunity, the ability of people to use the positive prospects depends on their not being excluded from the effective opportunities, such as new patterns of exchange, new goods to produce, new skills to develop, new techniques of production to use etc. that globalization offers. This fact is to be borne in mind while studying policy implementations and implications. Another factor, to be taken note of, in social exclusion due to capability failure and poverty is the dangerous 'unfavourable inclusion' or 'exclusion from equitable inclusion' (Amartya Sen, *Social Exclusion*, New Delhi, 2004). Social exclusion has been intrinsic to the caste system that is prevalent in India and it is the characteristic mark of all the subaltern groups.

It is an ethical question: 'why one should combat social exclusion. Max van der Kamp, in his book, *Adult Education and Social Intervention* proposes the concept of citizenship to deal with this question. Just as in Netherlands, about which the book speaks, here in India too the discussion on norms and values within the perspective of contemporary citizenship has to be the subject of national debate. Citizenship marks a political position of equality. Other relations might be unequal, but the accessibility to citizenship must be possible for everyone. Citizenship demands basic skills in cognitive and moral skills as well. In both aspects education can play a vital role in the equipment of citizens with knowledge and skills and norms and values. This concept of citizenship is closely related to the issue of social cohesion and exclusion. When groups of the population are excluded of citizenship, a society will lack social cohesion (Max van der Kamp). An examination of the background of the economic success of Japan reveals that education of the masses played a significant role. Between 1906 and 1911, education consumed as much as 43% of the budgets of the towns and villages, for Japan as a whole. Already in 1906 there was practically no illiterate person in Japan, is clear from their army recruitment information. By 1913 Japan had become one of the largest producers of books in the world - publishing more books than did Britain and indeed more than twice as many as the United

States. The priority to shared basic education and human development came very early to Japan, paving the way for development (Amartya Sen, *ibid*).

Paulo Freire's Contribution

In the field of education Paulo Freire is undoubtedly the genius of the last century, who made significant contributions worldwide. Born in a poor family in the North East Brazil, he discovered the close relationship between social class and attainment of knowledge. He also discovered the disconnection between the elitist educational practices and the real life of the working class. {Paulo Freire started his experiments in 1962 with a literacy programme for 300 farm workers, who were taught to read and write in just 45 days. The success of the programme led the Government to approve the programme for thousands of cultural groups in Brazil. Unfortunately, following the military coup of 1964, he was imprisoned and after 70 days in prison he was exiled. After 15 years in exile, during which he worked as special educational advisor to the World Council of Churches for 10 years, he returned to Brazil in 1980. From 1980-1986 he supervised the National Adult Literacy Project. In 1988 he was appointed the minister of Education for the city of Sao Paulo. On May 2, 1997 he died of heart failure at the age of 75.}

Education as a process of meaning-making

Paulo Freire was successful in proving not only the intimate link between the educational system and political, economic and cultural structures of the society, but also in proving the efficacy of a new system of literacy campaign, which was comprehensive, liberative and transformative. For him literacy was not merely learning to read and write, but also the ability to question the nature of their socio-economic situation and to discover the historical and structural reasons for it. Education, he said, is a process of meaning-making in a process of dialogic exchange between teacher and student. This process necessitates an immersion into the life-situation of the people, listening to their words, expression and questions. This helps us to go beyond understanding the social reality, to the critical examination of the social construction.

Education and political implications

In his preface to the book 'Pedagogy of the Heart' by Paulo Freire, Ladislau Dowbor, the renowned economist, points out that what has happened in Economics has a paradigmatic character for all branches

of science. Economics is characterized by the dry legacy inherited from Jeremy Bentham and Stuart Mill, viz. utilitarianism. What is inherent in this teaching is that it is enough for each individual to maximize his/her profit in order that a world can be obtained, which may not be socially ideal, but which is the best possible. It is a clear case of determinism. It means to affirm that, what is ideal is not possible and one has to be satisfied with what is possible. The principle of *trickling down* effect in developmental theory is based on this principle. When some individuals grow and make big profit, some benefits will trickle down benefiting the masses. This is admired as 'realism'. In all the branches of science there has been an explosion of production of knowledge. Following the capitalist path, the profit-driven knowledge producers use their knowledge for further profit and only the tit-bits dropped down is made available to the general public. Those who have no purchasing capacity will have to be satisfied with such tit-bits and eventually they will be pushed to the periphery of the society.

In the present situation the production and consumption of knowledge takes place in the universities and the subaltern groups are left with the consolation that their country is progressing and shining, although they have no share in it. The realism of the individual advantage (profit) is pushing the conscience-bearing humanity into a pragmatic form of fatalism. Here the social transformation that accompanies or goes alongside the system of higher education is taken under scrutiny. We will have to choose certain indicators or parameters to assess the process of transformation and predict the future course. One *central parameter* is technological explosion. The technological knowledge accumulated in the past two or three decades has surpassed the total knowledge acquired in the entire history of humanity until then. The nuclear, bacteriological, genetic and information technologies have grown very fast. However in the meantime human capacity for government has evolved extremely slowly. The most significant fact is that the modern technologies with far reaching consequences are being handled by people lacking political and ethical maturity. The management of technologies with irreversible universal impact is to be in unison with advanced forms of social organization which will ensure the survival of humanity.

Another parameter is the deep transformation occurred in spaces for the social reproduction and economic transactions. Economics have become internationalized but the social control has not followed this

path. The controlling mechanism is in the hands of a few nations and corporation giants. Nobody actually controls the nearly one trillion dollars circulating daily in global financial markets. Further no organized power structure or responsible agent with accountability and authority is capable of organizing any effective compensation for the nearly 500 billion dollars annually transferred from the poor to the rich countries.

Another parameter could be the political complexity and inadequacy of political decision making process. It is to be noted that the political leadership today often stands before highly subtle or complex problems, which they fail to grasp adequately but are compelled to make decisions. Today even the very concept of political power needs to be re-thought, not merely the organizational hierarchy of political power. 25% of the world production is controlled by five to six hundred TNCs and these corporation giants have little concern for the social and environmental interests of humanity. Ethical values basic to a humane community do not find a place in the strategic planning and monitoring of TNCs. It is a world without commitment, compassion and accountability. The lopsided priorities in development and international relations have resulted in highly uneven distribution of wealth. Today while 800 million enjoy their life with an ostentatious \$ 20,000 - per capita income, while 3200 million live with an average of \$350 - per capita income. Ca 180 million children starve in our world and 12 million children die before the age of five as a consequence of poverty related problems. Half a million mothers die in labour every year due to lack of medicine, while in the whole of developed countries the number is only ca 5000. Water sources are drying up, forests are destroyed environment is poisoned, justice and humane living is denied to the great majority of people, however the technology is progressing: mobility is breaking all records and communication is instantaneous worldwide. Can we be complacent and allow this situation to continue with our *laissez-faire* policy?

Although capitalism provides an excellent climate for making production more dynamic and competitive, it has failed in equitable and effective distribution. Our experience worldwide has disproved the notion that the accumulation of wealth by the rich would lead to more investments, more jobs, more production and finally to more prosperity, along the lines of the infamous trickle down effect. The increasing gap between the rich and the poor and the quantitative increase of the poor

people has been the result of accumulation of wealth by a minority. It has been proved that the maximization of individual interests and profits does not guarantee maximization of social interests and benefits. Neither does the socialist mode of production and government do better. There is not enough evidence to prove that socialism *per se* is able to act as a sure medium of social transformation. The 'real socialism' of the Eastern bloc ended up in disintegration and a return to capitalism.

Democracy is defined by its greatest proponents as "the government of the people for the people by the people". But at various periods of history the definition of the word 'people' has undergone significant changes. In a caste-ridden society the subaltern groups were not considered as 'people'. Until recently women were excluded from the concept of people as far as equal rights and privileges were considered. During the period of racism in South Africa and in North America the blacks were not considered as people. The list can go on. Today the term 'people' denotes, at least in theory, the whole community of adults capable of thinking for themselves and for others. Democracy then would mean a state of society, an organization of government, a system of social relationship in which no single individual has inherent authority over his fellow creatures. So we have to say that democracy is more than a government of the people. Democracy is the realization of the unquestionable and fundamental doctrine that man is an end in himself and that the organization of society ought to have as its basic principle the generation of the utmost dynamic force in society as an aggregate of men, in union with the least restriction on each man as an individual. What democracy asserts is the equality of rights, privileges and opportunities and not the equality of talent or character. Equality is its cardinal doctrine and its main principles are based on the unquestionable ethical formula that every man is an end in himself and the state itself is desirable only in so far as it affords to the individual the best chance of self-realisation. It recognizes no principle of difference based on birth or possessions, but stands for equal opportunity for all (K.M. Panikkar, *Caste and democracy*, pp. 17-19).

(Our investigation has to extend beyond the process of social transformation to the agents of transformation and the role of educators in this process. Since social transformation includes economic, social, political and religious realms, we need to look into all these realms with

the goal of a shared common future for all. This will mean to look for alternatives rather than substitutes, with a personal commitment to the realization of this future.)

Education for and through Conscientization

Paolo Freire believed that oppressed communities all over the world were caught in the 'culture of silence', which made them passive and powerless unable to 'name' their reality, much less to change it. Although he does not totally reject the Marxian two-class theory (the oppressor and the oppressed), he makes significant departures from this rigid paradigm. He did not believe that the oppressor had to be destroyed in the process of struggle for liberation. Freire believed that the oppressed had an ontological mission to liberate themselves and in the process, the oppressor as well. Nor did he feel the need of an all-inclusive and all-pervading party, which would speak and act in the place of the people. His insistence on action which was informed and critiqued by theory which in turn was tested and corrected by action, was meant to preclude the possibility of any form of dogma being accepted as a social truth (dogmatism). The method of action-reflection-action, whereby the oppressed learn to comprehend the cause of their oppression and proceed to change it, is what is termed as conscientization. It gives identity and orientation to the subaltern groups and aims at the humanization of social, political and economic structures. This provides a coherent methodology of social action, which can be understood and practiced by the oppressed themselves. As a rule the adult literacy programme is expected to lead to conscientization. Freire points out that the identification and use of 'generative' words which have the potential to unmask the structure of oppression within a given social situation is of great importance in conscientization. For example the word 'slum' may be used in a community in an uncritical manner. To many people slum may be a place they are condemned to live in because they are uneducated, illiterate or lazy. In an Indian idiom a slum may be the place where a community lives out its karma. But once the slum-dweller learns to read and write the word 'slum', automatically it leads to the discussion on what a slum means, how it is created and why certain people and not others are obliged to live there. Literacy along with conscientization becomes a powerful tool to understand the structure of oppression. It then eventually leads to action, which does not merely provide relief from symptoms

but goes to tackle the root causes. Thus the whole process of conscientization becomes a transformative education.

Education for freedom

For Paolo Freire education is 'the practice of freedom' leading to fuller freedom. It is opposed to 'domesticating education' which passively transmit information and condone the situation of oppression and exploitation. Education is never neutral. In the process of learning one is always making choices *for* something or *against* something. In the process of transforming education, there is 'the fear of freedom' and a sense of insecurity, experienced both by the oppressors and the oppressed. This may lead a person to see the roles of the oppressor and the oppressed as the only two viable alternatives available to him/her. Through the conscientization process one has to go beyond these debilitating choices. This liberative education for freedom and in freedom naturally leads one to the problem of human rights. It is to be taken note of the fact that the empowerment through conscientization will not automatically lead to the right to livelihood, food and shelter. P. Siddhartha, commenting on the liberative and transformative education system of Freire, comments that unless the present globalization process takes the question of equity seriously we are likely to witness social violence on an unprecedented scale. In the absence of a just and participatory social process an increase in political awareness could lead to an increase in violence and agitation.

Even when we are intoxicated with the technological innovation and hypnotized by the apparently unlimited possibilities, we should not lose sight of the real objectives, viz. a humane life on this globe. The alternative is not being against technology. A better life is not synonymous with having more electronic gadgets and luxuries. It will have something to do with human relations and environments that promote human solidarity and sustainability of global environment. With the global society of long distances and large numbers, solidarity is no longer a matter of the heart, of natural feelings: it is shifted over to the intellect, reason which is satisfied with rationalization (Ladislavu Dowbor).

Education for Empowerment

Any true education, true to its name, must empower people *to be* and *to do*. Therefore education has to be pro-active, liberative and holistic. This process will necessarily have a historical dimension. In the words

of John Henrik Clarke. "Events which transpired 5000 years ago, 5 years ago or 5 minutes ago, determine what will happen in 5 minutes, 5 years or 5000 years from now. All history is a current event". Thus historical dimension become an internal moment of the process of education for transformation. According to Norman Girvan, "Empowerment is a continuous process in which the principal element is an improvement in the ability of people to design and participate in the processes and events that shape their live" (subjects of history). The participation in the making of history, one's own destiny, presupposes power-sharing. In this context the words of Martin Luther King (Jr) is worth mentioning. He says: "power properly understood is the ability to achieve a purpose. It is the strength required to bring about social, political or economic changes. In this sense power is not only desirable, but necessary in order to implement the demands of love and justice". This must be a shared power with everybody having access to it.

Development agenda or Transformation agenda?

Kancha Iliha observes that the subaltern groups in India by and large remain a directionless social force without having any concrete philosophical intellectual space in the modern world. Before we search for education methods for transformation we have to ask the question: "What kind of consciousness conditioned them to this situation"? He observes that very often they may have a developmental agenda, but not a transformative and liberative agenda. Even the Mandal Commission Report did not provide them with one.

The idea of progress and development conceived on the linear path, influenced by the Enlightenment, where people moved from lower levels of consciousness to higher levels, is not adequate to solve the present problems. We should be able to question the basic orientations of progress and development, which is merely based on higher levels of consumption, of brutal competition in the market, of the poisoning of the air, land and water. Both Marxism and capitalism owed total allegiance to these concepts, which were based almost exclusively on the attainment of the proper material conditions. Siddartha points out that without denying the importance of material development we should be able to incorporate notions that emphasized community-oriented, ecological and spiritual values.

The Dalits in general, did not produce socio-spiritual and political thinkers, with the exception of Ambedkar and Mahatma Phule as well

as Sri Narayana Guru, Ayyankali and Poykayil Yohannan. They failed to claim their legitimate place in every sphere by constructing a philosophical image of their productive historical self. The Dalit Panther Movement had an alternative vision, but did not acquire a pan-Indian following (Phule's influence and the work of Satyashodhakas played a crucial role in giving birth to the most vital movement of the untouchables in India. The thought of Jotirao Phule was revolutionary: it gave a clearer goal for individual freedom and self-fulfilment, complete equality and social unity than any other 'reformist' thinking of the time: it called for a revolutionary ruthless attack on the injustice of the old society. It was no accident that this drive for liberation was linked with a 'non-Aryan' theory that sought to give a cultural and ethnic foundation for the unity of the masses. Phule's overriding concern for social revolution and the awareness of the inherent conflict between the exploited masses and the educated and wealthy elite was compromised as non-Brahmins began to form a significant part of that elite. Phule failed to provide economic analysis or political organization appropriate for the struggle for liberation, but he had a clear vision and the basis for the liberation movement (Gail Omvedt, *Jotirao Phule and Ideology of Social Revolution in India*, pp 28-29). Periyar organized a powerful Dravidian Movement, but he got stuck with atheism and Tamil Nationalism. Paradoxically today a Brahmin woman from outside Tamil Nadu is the head of the Movement he started to fight the Brahmin oppression. The recent political parties like SP, BSP etc. or the earlier ones like RPI, have not succeeded to give a clear orientation to the Dalit Movement with some identifiable cultural and philosophical identity consciousness. Kancha Iliha warns that any social force that does not acquire a vision of its own place in the modern world will remain a muscle power and a puppet in the hands of fundamentalist terrorist forces. Are our educational practices capable to deepen our insights into the construction of power and oppression and give impulse for subaltern groups to invent their own identities and realities of existence. New forms of subjectivity (subjecthood) and new strategies of emancipatory praxis will create struggles which will lead to new forms of political culture and structures of radical democracy.

The role of the Universities in Social Transformation

The term social transformation implies primarily *the existence of a discernible movement of change of perspectives, policies and programmes* that would bring with it a remodelling of political institutions and social

and economic relationships. Such remodelling would normally be guided by a high degree of social consensus about the direction of change (e.g. 'democratisation', 'modernisation'). Social transformation will have both structural and ideological elements. It may be the latter which are the most powerful and visible in the early years of transformation. Underlying structures and relationships will take longer to change and this change may be contested, perhaps bitterly. Universities have frequently been regarded, and rightly so, as key institutions in processes of social change and development. The most explicit role they have been allocated is the production of highly skilled labour and research output to meet perceived economic and scientific needs. But during periods of social transformation - which may certainly have at their heart far-reaching changes in the economy - universities may play no less an important role in helping to build new institutions of civil society, in encouraging and facilitating new cultural values, and in training and socialising members of new social elites.

It is Ralph Dahrendorf who made the apt comment: "Stagnant universities are expensive and ineffectual monuments to a *status quo* which is more likely to be a *status quo ante*, yesterday's world preserved in aspic". Ralph Dahrendorf's harsh words are a salutary reminder that the universities and other higher education institutions do not always measure up to the more enthusiastic accounts of their role in the modern world. It is a role which is increasingly regarded as primarily economic, but goes beyond it. A whole series of national and international reports have taken as their starting premise the assertion that 'As knowledge becomes more important, so does higher education'. Throughout most of their histories, universities have entered into intimate relationships with other social institutions, sometimes supportive, sometimes critical. In the modern world, universities are called to adapt and to respond to the changing character and needs of other social and economic institutions. But the decisive question is: what is the role of universities *in bringing about* wider changes in society? This is the question to be addressed by all the universities, those in authority for the planning and administration of the universities and the civil society in general. It is to be addressed in an empirical rather than a normative fashion. Much of the recent literature on the roles played by universities in processes of transformation and modernisation has tended to be normative: focusing on what universities *ought* to be doing on what is *planned* for them to

be doing. Where the focus of debate is not normative- and is based on empirical study of the workings of higher education institutions - the greater emphasis has been placed upon the internal changes within institutions that have been brought about by broader social changes. Today academic work is subjected to greater managerialism, greater instrumentalism, greater competition, new forms of control and accountability and so on.

Conclusion

Martin Luther King stated: "We are challenged to rise above the narrow confines of individualistic concerns to the broader concerns of all humanity. Through our scientific genius we have made a neighbourhood of our world: now through our moral and spiritual genius we must make of it a brotherhood". When the majority of the population of a country or of the globe itself is kept away from a sense of brotherhood in the real sense, every social institution has a responsibility to look toward ways and means to remedy this situation. The role of the institutions of higher education is specially significant in this respect on account of its influence on all other areas of life.

The subaltern groups look also into the positive possibilities of a social transformation to include everyone in the process and for the creation of a humane habitat. Henry Giroux, in his book, *Border Crossings: Cultural Workers and Policies of Education* (1992) defines pedagogy as "a discourse that should extend the principles and practices of human dignity, liberty and social justice by engaging in social criticism that acknowledges the serious threats faced by schools, critical cultural spheres and the state of democracy itself". The vision and contributions of Sri Narayanaguru and Ayyankali with respect to the role and significance of education and social transformation in Kerala will be very enlightening. I propose this and other points emerging from my paper as points for our discussion and sharing.

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Innovative Educational Practices in Higher Education for Social Transformation

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The technological developments of the present era make possible the radical re-visioning and reconstruction of education and society argued for in the progressive era by prominent educationalists who sought radical educational and social reform. Measures designed to create a horizontally differentiated structure of Higher Education can be used as vehicles for quite divergent objectives in the realm of education.

It is the social transformation like ocean currents deep below the Hurricane formented surface of the sea, that have had the lasting, indeed permanent effect. They, rather than all the violence of the political surface, have transformed not only the society but also the economy, the community and the polity we live in. Universities must seek to remove the constraints that prevent them from responding to the needs of rapidly changing society. They should strive to challenge, excite and embolden all members of their academic communities to embark on what should be a great adventure for Higher Education. Only a concerted effort to understand the important traditions of the past, the challenges of the present and the possibilities for the future can enable institutions to thrive during a time of such change.

Universities should begin the development of their strategies for technology - driven change with a firm understanding of those key values, missions and roles that should be protected and preserved during a time of transformation.

It is argued that neither educational planning on the basis of presumed manpower requirements nor efforts to sever the ties existing between educational and socio-economic status could be convincing political

responses. A policy of tolerating the expansion of Higher Education and some degree of selection within the education system has to be considered preferable. In this way, the hope can be maintained that students will attain skills and competencies enabling them to redefine their occupational role in the future.

The expansion of Higher Education lies behind the debate on the 'Over Supply' of highly qualified personnel and on the supposedly threatening over qualification, as well as on debate about the distribution of social rewards and status. This expansion in the tertiary sector should also be born in mind when evaluating the debate on the diminishing attractiveness of education at less than University level - the difficulty of defining the positive terms what qualifications, new or traditional, educational programmes should offer efforts to establish new, hierarchically differentiated education programmes both within and along side existing institutions of Higher Education.

Economic difficulties have an impact to the extent that they constrain Government expenditures and investment. In times of economic crisis, with a low growth rate, accelerating inflation and high un-employment, such difficulties lead Governments to reconsider social priorities including educational reform programmes and to rechannel available resources to meet only the most serious problems. Although this clearly affects the reform-oriented education policy, it does not in our view completely explain the change that has come about in the aims and objectives of education policy as a whole a shift that predates the current crisis.

In our view, this shift is primarily due to developments that have come about in the relationship between the education and the occupation system as way to mass education, elite education gives and although qualification problems often dominate discussion about reform-oriented education policy, current debate has been prompted primarily by problems that in our opinion are connected with the status-distributive function of education. The fact that in addition to their education processes distribution of social play qualifying function is now a part in the status, is nothing.

How Knowledges works

That knowledge in the knowledge society has to be highly specialized to be productive implies 2 new requirements.

- (1) That knowledge workers work in teams.
- (2) Knowledge workers are of necessity specialists; the need for them to work as members of an organization. It is the knowledge society, and not the individual who performs. The individual is a cost centre rather than a performance centre. It is the organization that performs.

Management in the knowledge society

Knowledge society's central and distinctive accessibility is open to all. Also, the possibility of acquiring knowledge will no longer depend on obtaining a prescribed education at a given age. Learning will become the tool of the individual. If only because so much skill and knowledge can be acquired by means of the new learning technologies.

I have been speaking of knowledge. But a more accurate term is "Knowledges" because the knowledge society will be fundamentally different from what was considered knowledge in earlier societies. And, in fact, from what is still widely considered knowledge.

Social Challenges

This is far more than a social change. It is a change in the human condition of what it means. What are the values, the commitments, the problems, of the new society we don't know. But we do know that much will be different.

The emerging knowledge society - it will be the largest single population and work-force group. They may not be the ruling class of the knowledge society but they are already the leading class.

- (1) Knowledge workers gain access to jobs and social position through formal education.

In the knowledge society, for the first time in history, the possibility of leadership will be the rise of the class succeeding industrial works is not an opportunity for industrial workers. It is challenge. The newly emerging dominant group is knowledge work.

The rise of the knowledge worker

As a part of the social structure transformed, the newly emerging dominant group is of knowledge workers. They require a good deal of formal education and the ability to acquire and to apply theoretical and analytical knowledge. They require a different approach to work and a different mind-set. Above all, they require a habit of continuous learning.

The shift to knowledge based work poses enormous entitlements - to payments for all kinds of social services.

The knowledge society has to be a society of three sectors; a public sector of government, a private sector of business, and social sector. Through the social sector a modern developed society can again create responsible and achieving citizenship, and can again give individuals - a sphere in which they can make a difference in society and recreate community. Organ in management. The essence of management is to make knowledge productive. It is a social function - in its practice managing is truly a liberal art.

The social Sector

The new society is clearly an artifact, a creation of man, a social technology. The essence of a knowledge society is mobility in terms of where one lives, mobility in terms of what one does, and mobility in terms of one's affiliations. The bulk of the budget in every country today is devoted to it.

The policy objective to expand higher education was itself based on a broad consensus of views about how selection within the educational system and how the relationship between qualifications and employment, should be changed.

A lessening of inequality in educational opportunities was seen as the key to social equity. It was a means of ensuring that the most gifted members of society would have access to the most important positions a vehicle for change in the structure of qualifications and also as promoting social progress and economic growth.

Vision

Meet, through well planned and co-ordinated teaching and learning programs as many as possible of the high skilled vocational and employment needs presented by a growing economy which aspires to global competitiveness.

Quality

Maintaining and applying academic and educational standards, both in the sense of specific expectations and requirements that should be complied with and in the sense of ideals of excellence that should be aimed at.

Technology

As knowledge driven organizations, colleges and universities are greatly affected by the rapid advances in information and communication

technology. The technologies have vastly increased our capacity to know and to do things and communicate and collaborate with others. These technologies allow us to transmit information quickly, linking distant places and diverse areas of endeavour in productive new ways. We will evolve from e-commerce, e-government and e-learning to 'e-everything' since digital devices will increasingly become our primary interfaces not only with our environment but with other people groups and social institutions. Universities should begin development of their strategies for technology driven change with a firm understanding of those key values, missions and roles that should be protected and preserved during the time of transformation.

The future of Higher Education in the knowledge Driven, global economy of the 21st Century

We have entered a new age, and age of knowledge, in which the key strategic resource necessary for prosperity has become knowledge itself - educated people and their ideas. Knowledge is inexhaustible - the more it is used, the more it multiplies and expands.

As knowledge can be created, absorbed and applied only by the educated mind, schools in general and universities in particular, will play increasingly important roles as our societies enter this new age. In a sense, knowledge is the medium of the university. Through the activities of discovery, shaping, achieving, transmitting, applying knowledge, the utility serves society in myriad ways educating the young, preserving our cultural heritage, providing the basic research so essential to our security and well being, training our professionals and certifying their competence, challenging our society and stimulating social change. But the age of knowledge will substantially broaden the roles of higher education.

The challenges of a knowledge driven, global Economy to the University

The list of the challenges and opportunities presented by the age of knowledge to higher education could mainly be focused on 4 themes 1) the skills race, 2) Markets, 3) Technology, 4) Global sustainability

- (1) the skills race:- today a college degree has become a necessity for most careers and graduate education becomes desirable for an increasing number.

Our universities face more fundamental educational challenges than simply growth in the demand for higher education. The students are demanding a major shift in educational methods, away from passive classroom lecture courses packaged into well defined degree programmes, and towards interactive collaborative learning experiences, provided when and where the student needs knowledge and skills.

There is an increasing tendency for society to view the university, as an engine for economic growth through communications, and energy, we could expect to see a significant re-organization of Higher education, complete with the mergers, acquisitions, new competitors and new products and services that have characterized other economic transformations. More generally we may well be seeing the early stages of the appearance of a global knowledge and learning industry, in which the activities of traditional academic institutions converge with other knowledge intensive organisation.

The market forces driven by increasing demand for Higher Education and unleashed by technology are very powerful. If allowed to dominate and reshape the Higher Education enterprise, we could well find ourselves facing a brave, new world in which some of the most important values and traditions of the University fall by the way side. As we assess these market driven emerging learning structures, we must bear in mind the importance of preserving the ability of the University to serve a broader public purpose.

Manpower requirements and the expansion of education

The allegation that too far reaching expansion of higher education will produce an 'academic proletariat' is being heard less and less. The more frequent contention is that what is going on in the labour market is a process of 'displacement' whereby persons with more and possibly better education are taking over positions that had previously been held by persons with less education. The fact is that such a process of vertical substitution is one of the declared objectives of any educational reform.

Theoretical Perspective

It is high time to think about how the role of academic changes over the course of social transformation. There are three clearly indictable stages that academic elite go through during the transition period. First, during socially turbulent times academic elite are able and willing to capitalize the historical moment due to embedded social and cultural

capital; second, as the society develops some of the revolutionary academics integrate into the newly established power structure, some return to their original occupations as their temporary roles are taken over by more professional groups. Regardless whether the integrated or returned are more numerous, the original situation reverses in the third stage. The academic elite should play a vital role in bringing about sufficient socio-economic change.

With the proper resources, policies, pedagogies and practices, educators can work to reduce the gap between haves and have-nots by promoting broad training in information and computer literacy, that embraces a wide range of projects from providing technical skills to engaging students in the production of creative projects.

A reconstruction of education to serve the needs of varied communities to promote democracy and social justice, and to redefine learning and work to promote creativity, community and an ecological balance between people and the earth. On order to engage with how, what goes on in educational institutions we must have far better and more critical self understandings of what specific institutions like Higher Education do in their institutional structure within the border society, their hidden curriculum and how they engage in social reproduction.

Learner's motivation and opportunities for reflection are critical to learning.

Notwithstanding the importance of inputs to student success, the demand for greater accountability for student learning outcomes has become the new organizer for the assessment of educational quality - what students should know and be able to do? Standards - based curricula, high stakes tests, and educational report cards are the new realities for the delivery and assessment of educational quality.

A policy of tolerating the expansion of higher education and some degree of selection within the education system can be maintained that this will attain skills and competencies enabling them to redefine their occupational roles in the future. In pointing to these factors it is not intended to question the relevance of the qualification requirements to the systems of higher education. What we want to show is that those who attempt to determine manpower and qualification requirements tend to underestimate other factors which are essential in determining the relationship between training, education and the employment system.

Fostering critical thinking and self reflection

Part of the process of linking public issues with personal lives and envisioning changes involves seeing oneself in history and society and developing critical thinking skills. When not accompanied by critical pedagogy and active engagement, there is the potential for service learning to reinforce and unequal relationship between college and communities or to emphasize creating 'good workers' and 'transmitting' 'marketable' skills.

Envisioning change

Student researchers become student teachers in the education process as they create and share knowledge and envision strategies for change. Power-sharing in the classroom repositions students from being cultural exiles to becoming cultural constituents, from being unconsulted curriculum receivers to becoming collaborative curriculum makers.

Clearly academic freedom, an openness to new ideas, a commitment to rigorous study and aspiration to achievement of excellence along with values and practices such as shared governance and tenure would be on the list of most institutions. Only a concerted effort to understand the important traditions of the past, the challenges of the present, and the possibilities for the future enable institutes to thrive during a time of such change.

Internet discussion groups, chat rooms, e-mail, blogs, Wikis and various Internet forums require writing skills in which a new emphasis on the importance of clarity and precision is emerging.

Provisioning technology, literacy and Higher Education should avoid both technophobia and technophilia rejecting technological determinism, while being critical of the limitations, biases and downsides of new technologies, but wanting to use and redesign technologies for education for democracy and for social reconstruction in the interests of Social Justice, i.e., the need for developing computer mediated technologies for education. A critical pedagogy will thus contextualise the production and use of multimedia and information technologies within social relations and texts, criticize negative aspects and effects, and attempt to transform technologies into positive environments of education and social transformation.

Reflexive Methodology in the Social Science

Rajan Gurukkal

Social Scientists have been studying social phenomena empirically under the methodological assumptions of the positivistic science, a contingent practice inspired by Neutonian Physics that used to be the aspired foundation taken for granted. Most of us as professionals and non-professionals continue the practice by surveying the empirical situation using scaling and sampling for understanding the social aspect that we seek to study. Using statistical techniques we quantify the data and be done with it. Quantitative empirical assessment is important but that is not enough, for the linear quantification is possible only in the case of basic statistical data.¹ Beyond that the study ceases to be mathematical, for many a social aspect defies at the outset the use of quantitative method.

There is an increasing awareness today about the fact that social reality cannot be understood by surveying empirical conditions and quantifying them, for social reality is socially constructed. In order to understand constructed realities we need methodological strategies of deconstruction enabling access to the profoundly buried social universe of the production and reproduction of realities. To understand what constitute social reality; who produce and reproduce it and how, we should know where to focus and what to analyse. Social scientists and philosophers in the past have offered a lot of explanations that provide insight into these. As a summing expression we call these explanations, social theory. A social researcher should know social theory. He/she

1 'This point has been well expounded sometime ago in David & Judith Willer, *Systematic Empiricism: Critique of a Pseudo-Science*, London.

has to learn a lot from Marx, Durkheim, Weber, Malinosky, Levi-Strauss and so on. Social theory is an ever-growing domain. It grew up in positivism and modernism as logo-centric and teleological taking major hermeneutic strides. For the past two or three decades, the modernist assumptions have been under epistemological attacks from postmodernism poised against foundationalism, logo-centrism, structuralism and teleology. Now the limitations of positivist social scientific research are to be accepted, whether we wish it or not. One is not left with a choice as to be modern or postmodern any more. We have to draw critical insights from postmodernist epistemology and confront its apolitical dimension intellectually. A socially committed researcher has to constitute a methodological perspective that at once accepts the limitations of positivism and modernity on the one side and rejects the apolitical dimension. He or she has to be post-positive. Reflexive methodology is a socially useful post-positive alternative.

It is Pierre Bourdieu who comes foremost among the social theorists who sought to propound Reflexive Social Science Methodology.² Bourdieu states that the challenge of social research is to unveil the most deeply submerged structures of the various realms which constitute the social universe, as well as the 'mechanisms' which tend to ensure their reproduction or their transformation. He then proposes what is called reflexive methodological process of social research to respond to the challenge. Reflexive Methodology is a methodology of methodology in the sense that using this approach, social researchers can keep reassessing the epistemological status of their methods, assumptions and hermeneutics. The starting point of Reflexive Methodology is rebuttal of 'common sense' that is an outmoded cognitive device. Then comes the acceptance of the primacy of the analysis of social relations and processes rather than the ontological priority of structure or agent, system or actor, *the collective or the individual, that constitutes all forms of methodological monism*. According to Bourdieu, these binary oppositions emanate from a perception of social reality based on common sense.

Reflexive sociology is perhaps the most successful approach in the effort to understand human affairs in terms of social processes and relations, for it helps the researcher position himself/herself free of the

2 See the discussions in Pierre Bourdieu, *An Invitation to Reflexive Sociology*, Chicago: University of Chicago Press. 1992

biases inherent in the social science, in the individual social scientist and in the researcher. Bourdieu identifies three major biases that affect social science researches. The first is the individual researcher's socially entrenched bias relating to class, gender, ethnicity etc. This is a social structurally imposed bias by virtue being inescapably linked to the social position of the researcher. The second bias relates to the official or academic position, the theoretical orientation and the methodology of individual researchers. This is the bias embedded in the academic field, in correspondence with the possible intellectual positions, status and ranking in the system of power relations that the researchers at a given moment wield. The third bias is what Bourdieu calls, the 'intellectualist bias' that lures the researcher to a determinate worldview and a framework of comprehension. This relates to the intellectually entrenched state of the social researcher's perception.

Bourdieu prescribes self-reflexivity as the first essential prerequisite for confronting the biases. The next indispensable pre-requisite is social theoretical scholarship that facilitates methodological uncovering of the submerged structures, relations and processes of society. The application of self-reflexivity has to start with the theories themselves in order to be wary of and avoiding their hermeneutic limitations and inescapable predetermination about the scholarly judgement. This should help the researcher acquire epistemological knowhow about the construction of the theories, their assumptions, methods, and hermeneutic potential. However, the theoretical scholarship should be deeper enough to understand the mechanisms behind the formation and transformation of social groups, institutions and relationships. This has to enable social researchers to overcome constraints and biases internalised by them in the process of socialisation.

It is enough to read Bourdieu to know how fruitfully one can contribute to social theory in an eminently original way by reflexively negotiating with and creatively responding to pre-existing theories. Bourdieu is singularly important because he represents the most convincing hermeneutic riches in social theory with Marx, Durkheim, Weber, Malinovsky and Levi-Strauss in the centre and an array of others around. So it is enough to illustrate the theories of Bourdieu to indicate the kind of grip a social researcher must secure in social theory for practising reflexive methodology.

Bourdieu has enunciated a series of theories that help us surmount the inherent as well as acquired biases and gain access to deep sociology

unveiling the mysterious world behind the manifestation of varied social phenomena.³ The two key concepts of Bourdieu, which explain the production and reproduction of the social practice are structures and *habitus*. Structures refer to the field of relationships within a society and *habitus* their net effect on each individual's everyday practice.

The concept of structure in Bourdieu is the result of a fusion of ideas drawn from Marx, Durkheim, Weber, Malinovsky and Levi-Strauss. Bourdieu views structures as patterns of social relationship evolving under the design of the class *in relation to control over material conditions of human existence*. Structures are, therefore, patterns of relationship based on unequal power relations among differentiated classes of people, say for example, the relationship between 'X' that appropriates the labour of 'Y'. It is the ensemble of structures with their norms of operation that makes the social system. The operational process of structures produces the class mindset of the people from their childhood onwards. This mindset is called *habitus*.

According to Bourdieu, *habitus* refers to structuring principles of social practices which are predisposed to function as structuring structures. They are not formally *imposed rules but underlying principles of practices in a given social system* wherein the people rather live them than obeying. *Habitus* is inherent and hence not the effect of conscious obedience to rules. It refers to the principles of practice inevitable to the social system, which get imbibed in any individual through socialisation, *Habitus* is the social structurally created rhythm of actions that is like a collective orchestration without any master conductor. It is the rhythm of behaviour required by the social order, the 'socialised subjectivity' of individuals, which binds them into a system. The social system owes the reproduction of structures to *habitus*, leading to the persistence and change of the system of domination from generation to generation. In the process the *habitus* also undergoes the dynamics of continuity and change. There are various

3 One should read all the studies of Bourdieu. However, the most innovative aspects of his hermeneutics appear in the following studies. First is *Outline of a Theory of Practice*, Cambridge: University Press, 1977. *Distinction*. Cambridge: Harvard University Press, 1984. *Homo Academicus*. Stanford: Stanford University Press, 1988. In Other Words: Essays Towards a Reflexive Sociology. Stanford: Stanford University Press, 1989. *The Logic of Practice*. Stanford: Stanford University Press, 1990. *Reproduction in Education, Society and Culture*, London: Sage Publications, 1990.

forms of *habitus*, which reproduce, justify and maintain the system of domination. *Habitus* makes the dominated feel solidarity and fellowship to the dominant, by enabling the former to see the forms of domination imposed upon them natural and compliance normal. This naturalisation of the unbearable is realised through the strategies of symbolic representation covering the objective conditions of oppression. The symbolic representations distract people's attention from the social origins of oppression to imagined causes and develop in them a subjective mentality, for example, the mentality to blame the destitute for their poverty, or the exploited for their misery; or nature and biology cause unequal power relations and so on. This is Marx's theory of ideology retold in the language of sociological nuances. However, Bourdieu reflexively proceeds further into the socio-cultural mechanisms and processes of domination, through a fresh conceptualisation of capital in its sociological context.

Bourdieu conceives capital in four exchangeable forms such as economic, symbolic, cultural and social, which the individuals or groups incessantly negotiate and exchange with a view to enhancing their status and ranking.⁴ Economic capital refers the material wealth in kind or cash. Symbolic capital refers to the practices, appearances, body postures, gestures, stature, manners, speaking habits, honour, prestige etc. that are symbolic of distinction. Cultural capital is to highbrow culture, the practising or participation or appreciation of which enhances social power. Social capital refers to the network of institutions, groups and relations of people that help individuals secure higher goals. Accumulating the various forms of capital through exchange, individuals and groups acquire higher ranks and positions in the relations of domination. Just as the exchange of economic capital facilitates domination, the exchange of cultural ideas facilitates expansion of one culture into the areas of and dominance over another. In the process of cultural exchange, people construct tastes of distinction in cultural practices. Through the imitation of the practices and tastes of the upper class, the lower class seek social mobility and in the process giving added legitimacy to the upper class culture. Imitation of upper class or elitist tastes for foods, costumes, ornaments, arts, sports, games etc., by people in the lower rungs is a universal social

4 For details see, Bourdieu, *Distinction*. Cambridge: Harvard University Press. 1984

phenomenon. Participation in or at least a familiarity to upper class culture helps the lower class the world over accrue cultural capital. Bourdieu's social theory of capital and 'distinction' goes a long way equipping reflexive social researchers with enormous insights.

A vital aspect of reflexive social science methodology is its politics of praxis. The epistemological relation of reflexive strategies of knowing social reality, to politics is explicit. Destined to reach out deeper processes and relations of social life, reflexive social science methodology facilitates production of knowledge enabling critical assessment of the contemporary social reality. As the pioneering praxis sociologist Bourdieu combined the theoretical traditions of sociology to evolve a methodology for generating socially useful knowledge. So Bourdieu's reflexive methodology is also known as practice theory or praxis.

The symbolic capital is the main defense of the prevailing system of social power relations and the central strategy for maintaining its *status quo*. The symbolic capital is drawn from historically contingent symbols. It is extremely important today for a social researcher to understand the construction of symbols, accumulation of cultural capital and its strategic use in our societies. Always the upper class wields control over the strategies of cultural capital accumulation, though the lower class seeks to access it for social mobility. Since the latter lacks the required economic capital for acquiring cultural capital through exchange, their yearning for it seldom affects the *status quo* of the social power relations, but at the same time helps sustain the hegemony of the upper class values, tastes, and aesthetics. Through the use of symbolic capital in multiple ways the lower class is permanently kept off from but cleverly sustained to be aspiring for high culture. This situation by tempting the lower class for exchanging what they earn through hardships for high culture goods keeps the contrast in the social order reproduced and perpetuated.

To conclude Reflexive social science methodology helps researchers continually question the methodology, assumptions, and hermeneutics of their peers as well as their own. It enables them keep an unfailing epistemological self-vigilance, the impact of which on the contemporary social research is profound. No other methodological strategy in social sciences has contributed so much in recent times to cause path-breaking, hermeneutic turns. On top of all the reflexive methodology is an explicit proof of the indelible imprint of Bourdieu on social theory today.

Relationships, the Focus of Modern Scientific Research and the World of Moral Values

John B. Chethimattam

Nobel prizes in Physics granted in the recent past show a radical shift in scientific research from physical entities and their mathematical measurements to the world of relationships. Prizes were awarded to David Gross of the University of California, Santa Barbara, and to David Politzer of the California Institutes of Technology Pasadena & Frank Wilczek of MIT - for the reduction of all energy into four forces, Gravitation, electromagnetic field, the strong interaction when quarks are apart and the weak interaction when quarks are close by almost as free agents with a negative beta function. This was discovered in 1973 showing a shift of emphasis from the quantitative to the qualitative and relational aspect of things.

Similarly in Chemistry prize was won by two Jewish scientists Avram Herskho and Aaron Ciechanover, of the Israel Institute of Technology and by Irwin Rose, of the university of California for the discovery of certain unwanted proteins among hundred thousands given in a human cell labeled ubiquitin for degradation. In classical physics the emphasis was on mass and velocity. In this paper I propose to examine the relevance of this new research approach to the question of moral values in the Indian context.

The New Approach

In the age of computers the emphasis has shifted to relationships. and it is indicative of a certain revival of moral values as something authentically human and at the same time scientific. The focus in post-modern science shifted from mathematics and physics to biology and ecology. In the context of our deteriorating environment becoming less

and less hospitable to human life turn to new values implicit in healthy organic life. The creative concern for environment leads to holism, the drawing together of differentiated parts that work together, not in spite of, but on account of their differences. This holism has shed new light on every branch of science and created a new consciousness.

Move away from the epistemological model of analytical science, to a conceptual synthesis that preserves consciousness of interaction of living systems.

The main function of our computers is not merely to manipulate data but to remain connected, have ready recourse to information any where

The vision of reality presented by post modern science portrays a world as an interacting network of organic and inorganic systems. The lower and minor components intelligible in each system only in reference to larger unities they go to make up.

We are guided by the value-laden conception of what the world is like, its representational capacity and comprehensive scope in the place of the pragmatic and manipulative attitude of the previous era.

Here the image is not the majestic Cathedral or the ugly oil refinery or a complicated machine, but the well laid out garden. In fact this shift to relationships has a definitely human undertone, the felt need to restore moral values. There is an erosion of moral values in India today. The ideals in personal and social life are on the wane due to the onslaught of extreme individualism and consumerism. Concern for others, sense of justice to all, self-control, discipline and asceticism have become outdated, and in their place self-aggrandizement, luxury, unhealthy competition, hatred, envy and elimination and destruction of the others are becoming an accepted way of life today. Corruption has become rampant both in private and public life from top to bottom. Even the basic human rights and essential needs of the citizens cannot be obtained without bribes. The challenges emerging from this are grave enough for all.

We are today at the phase of the interactive process, whether it be through the internet and E-mail of our computers or through the less intimate impressions of colour and sound coming through television and radio or in the daily struggle for survival against heavy odds in the market economy. Communication revolution which has swept through

the world, is in the process of engulfing the Indian sub-continent. In the Hindu tradition communication had as its function the transmission of life, of truth and of love. But when we examine the character of the communication revolution and its effects today, we find the opposite: Rather than life, truth and love, what the media often communicate is life eroding, insincere, hypocritical, self-centred and destructive of true human values.

In short, we are often engaged in a struggle over two sets of values, one that is fashioned by the media and promotes the image of a self-centred, deceptive and life-denying individual, and the other that is echoed in the various Indian religious books, which fosters the image of a person who is sincere, loving and life-affirming.

The Indian Moral Situation

India today is marked by economic inequality, social discrimination and religious fundamentalism. We can see that there is a big gap between the few rich and the great mass of the poor. "The monster of communalism" is spreading its tentacles to every sphere of life in India. Often communal riots are politically motivated and organized.

Given the speed of globalization in the economic domain, realignment of parties in the political arena and the growing displacement of people by multinational corporations, inequality permeates every aspect of Indian life; its feudal and semi-feudal systems and industrial capitalism reinforce the traditional inequality of Indian society. There is an increase in the marginalization of the poor and the weak, socio-politically, economically and culturally. The greed of a few is doing violence to our heritage and resources, destroying the environment, damaging eco-support systems and instigating hatred between peoples and sharp opposition between their cultures. Everywhere you can see poverty, hunger, suffering and exploitation of large sections of Indian society, which are perceived to be man caused. What are the roots of these problems? Modern youth is extremely anxious of their future, how they can live in peace and harmony with everyone else and lead a truly human life that will lead to a happy end. How can we respond to their quests and questions in a satisfactory manner? How can we build up a society that is conscious of its moral values and conscientious to live according to them?

"Obviously it is moral codes that create questions of casuistry," says C.S. Lewis in his *Christian Reflections*, "just as rules of chess

create chess problems. The man without a moral code, like the animal, is free from moral problems. The man who has not learnt to count is free from mathematical problems. A man asleep is free from all problems..." Morality is the basic given of free rational beings regarding the right or wrong of their actions. There is a great variety of opinions regarding the source and origin of moral values. But the fact is that without a sense of right and wrong human life is not relevant.

Scientists and philosophers raise the question to what extent human morality is the outcome of a continuous development from motives, emotions, and social behaviour found in nonhuman animals? Some cultural anthropologists try to synthesize social science and biological evidence to support the theory of how our hominid ancestors became moral.¹ But whatever be the possibilities of passing from computerized robots to brain-centred behaviour or from animal responses to actual moral choices we have to say that mere mechanism or evolution cannot explain our free and responsible actions which we call moral. Mechanism like all materialist systems, breaks down at the problem of knowledge, conscious decision, that morality implies. If thought is the undesigned and irrelevant product of cerebral motions, what reason have we to trust it? Similarly we cannot as rational beings be responsible for or be proud of our actions if they are merely the evolution of the world and we are only helpless part of that world.

Love the Basic Dimension

The basic dynamism of morality in all traditions is love. As Plato describes in his *Republic*, Good, the ultimate object of love, is the sun of the moral universe. According to Caephalus the wealthy old man whom Socrates interviews, justice is a matter of individual right, giving each one what belongs to him, and for his son Polymarcus, it is helping one's friends and hurting one's enemies. Both these are unacceptable to Socrates since giving back something dangerous can be hurtful, and one can easily mistake friends for enemies and vice versa. For the Sophist Thrasymachus, justice is basically self-interest. But Socrates points out that in any profession the "good man" is not the one who makes more money but really helps others, a good doctor is one who heals, and a

1 Cf. *Evolutionary Origins of Morality, Cross-Disciplinary Perspectives*, ed. Leonard D.Katz, Imprint Academic, 2000;

good horse-trainer one who trains horses. The supreme Good moves the soul to knowledge and all other actions through the intermediary moral virtues of prudence, justice, temperance and courage. Prudence dictates the right choice of means for achieving the goal; justice directs one to respect the rights of others; temperance, calls for modesty and self-restraint and courage enables one to overcome obstacles. According to the Indian ideal of morality Dharma, duty, directs all to Rta, the cosmic flow of things. *Brihadaranyaka Upanishad* describes how Brahman having created the four classes of humans finally found it necessary to create god Dharma to resolve their constant quarrels and to reconcile them. Through Dharma even the weak can prevail against the powerful.

Mahatma Gandhi explaining the divine law implied in the ideal of 'Satyagraha' says: "He who abides by the divine law will win bliss in this world, as also in the next. What is this divine law? It is that one has to suffer pain before enjoying pleasure and that one's true self-interest consists in the good of all, which means that we should die- suffer- for others. When a lump of earth is broken into dust, it mixes with water and nourishes plant life. It is by sacrificing themselves that plants sustain every kind of animal life. Animals sacrifice themselves for the good of their progeny. The mother suffers unbearable pain at the time of childbirth, but feels only happy in that suffering. Both the mother and the father undergo hardships in bringing up their children. Wherever communities and nations exist, individual members of those communities or nations have endured hardships for the common good."²

For Buddhism *maitri* and *karuna*, friendship and compassion underlie the eightfold path to calm desire from which arise all suffering. The Bible lays down the basic law of morality: "Listen Israel, you shall love Yahweh, your God, with all your heart, with all your soul and with all your strength," (Deut. 6:5) "You must love your neighbour as yourself" (Lev. 19:18). According to St. Paul, "the whole of the Law is summarized in a single command, Love your neighbour as yourself" (Gal. 5:14). "The commandments you shall not commit adultery, you shall not kill, you shall not steal, and any other commandment are summed up in this sentence, 'you shall love your neighbour as yourself.'" (Rom. 13: 8-10).

2 Speech on July 27, 1907 *Gandhi: Essential Writings* ed. V.V. Ramanamurti: New Delhi: Gandhi Peace Foundation, 1970, pp.4-5:

Love and Law

Contemporary morality is in crisis owing to widespread drug and alcohol abuse, unfettered sexual activity, callous greed and its flipside of rampant poverty. Individualism leads to lawlessness, while the basis of discipline is the sense of the community. What stands in the way of the caprice and selfishness of the individual is Law, the categorical imperative that says thou shalt or thou shalt not. The child does not go beyond the imperative. It needs the "law" for self-structuring. But upon entering adulthood the law is experienced as a personal rhythm. One has to know who gives the law to whom and why. Only after having answered these questions as completely as possible can our personal acceptance of law be human, intelligent and effective. At the basis of all positive command is Natural Law. It is all that the human conscience can acquire of mature knowledge about one's own behaviour without reference to another world out there. It is the moral law which reason can elaborate. It is not an abstract world of the reasoning mind, of conceptual constructs divorced from reality, but conscious and reflective understanding. The human conscience should take note of the imperative dynamism, which necessitates the human presence. When Immanuel Kant said in his *Critique of Practical Reason* "Act in such a way that your maxim for doing or not doing something be the universal maxim" he was pointing to a Universal Will that prescribed what is good for all wills, to will as such as the faculty of good. The human conscience should take note of the imperative dynamism, which necessitates the human presence. It is not mere instinct as in animals, but a progressive and reflexive knowledge of oneself and the world, an adaptive self-determination, conscious and reflexive.

The Diversity of Moral Systems

Though human nature is the same everywhere and at all times there is a great diversity of moral perceptions greatly depending on culture. In fact, culture itself is defined as the body of values transmitted from generation to generation. There is the old hedonist dictum: "Let us eat and drink, for tomorrow we die" referred to by both Isaiah 22:13, and Paul in his first letter to the Corinthians. 15:32-33. Philosophical ethicists debate endlessly whether there is one good or one best way to act humanly. Though truth-telling, fidelity to marriage partner and doing justice are examples of such universal good, some groups and peoples assume it as virtuous to deceive or kill the enemies of the people. Similarly

anthropologists say that any piece of behaviour widely thought immoral in certain cultures is accepted as moral in others, though on closer examination it is found that such permissiveness includes also strict controls and unexpressed taboos and limits beyond which behaviour should not go.

“Excuse me, you have an intelligent look. I am searching for God. Please tell me where he is. What is the meaning of my life?” A black girl asked a white man. “Don’t disturb me by asking these questions”, answered the white man. “You accept this world as it is. Beyond that nothing. Death is the end of everything. What you see in this world is an illusion. So stop your search for God and the meaning of your life.”. But she was not satisfied with his answer. She said:” “I am continuing my search for God and the meaning of my life.” This is a scene from Bernard Shaw’s book, *The Adventures of the Black Girl in her Search for God*. Here we see the different mentalities of two individuals today, one an educated white man, and the other a school-going girl.

If you ask a doctor what health is what answer do you get? It is a strange fact that doctors cannot tell you what health is. They can state only that a body which has no disease has good health. This is because health is hidden inside a human being and is beyond our direct observation and definition. Doctors cannot generally examine the diseases of the mind, because there is no proper definition of happiness either. Science itself may not be able to give a meaningful life to us. To console the burning heart of a human being, we need God. Scientific truths may sometimes create frustration among people. God is here to remove this frustration.

A close examination of the incessant quest of humans for happiness will reveal that the attainment of this happiness is intimately linked to meaning. If a person succeeds in finding meaning in something in life, then in spite of sufferings and struggles he or she will have happiness and contentment. So the basic human orientation to happiness is linked with one’s ability to find meaning in life. In other words, seeking meaning in life is a second basic orientation for humans, and ultimately they attain happiness when they find meaning in the Ultimate, whom we call God, the Self, Allah, Brahman and the like.

All animals including human beings have to eat and drink to remove their hunger and thirst. God has given all the things on earth to satisfy

our needs. Can you imagine the state of all living organisms if there was no oxygen? Human being has an unquenchable thirst for knowledge and truth. He is not satisfied, though he has received so many good things. The famous scientist Isaac Newton said: "I don't know anything is the only thing I know." Human beings desire a life without end. Those who commit suicide also do so to escape from pain and suffering. Our innermost aspiration is for love and goodness. Imagine the state of person who does not get love and care. Only God can give limitless love and comfort.

Humans the Spearhead of Creation

Our nature is not static. Situated in time humanity has been progressing and creating history. It took a long time for humans to move from concrete and immediate experience of things to their abstract natures, from apples and oranges to apple as such and orange as such, and from things to numbers indicating their discrete quantity, many apples and many oranges. Only when abstract thinking arose could they move from actuality to possibility, from the world of things to that of numbers. From numbering things people passed on to forming sets of three or seven, and after the discovery of zero the advantage of the decimal system was appreciated. Originally each one must have felt to be all by himself destined to fend for himself with his valour. Then came culture, refinement of behaviour by the pressure of circumstances. Originally the Greek word *arête* valour was the quality of the strong man and mostly might was right as is the case always among animals of the jungle. Only when humans came to live together did they feel that they needed each other and *arête* became a virtue, which controlled and regulated might so that even the weak could prevail against the powerful in a matter of justice..

Religion initiates the human endeavour to find the Ultimate and the appropriate meaning of existence. Confucianism reduced the whole question of God to coordinates of human experience such as propriety (*li*), humanity (*yen*) and Heaven (*Ti'en*). Buddhism and Jainism tried to get rid of the question of God by neglecting or sidelining the issue of an Ultimate. They refused to discuss the question of a Divine Reality since they considered God as something beyond human comprehension. Instead they focused attention on the stark realities of life and proposed means to get rid of ignorance and suffering. These religions which

emerged as protest movements against the worldliness of kings and rulers and the expensive and elaborate ritual of the priestly class, encouraged sages to find means of salvation that would be readily available to the ordinary people.

Parallel to these we find also tendencies diametrically opposed to them describing the 'indescribable' as the supreme and transcendent Being. Thus we have Judaism proclaiming faith in Yahweh, the all powerful and transcendent One Who Is. The Greek philosophers like Plato and Aristotle arrived at the notion of the Supreme Being, the One, the Beautiful and the most Perfect of all beings. They did not think of God as infinite, since for them 'infinite' was undefined and imperfect. The Vedic tradition also immersed itself in the ontologizing process and described the Ultimate Reality as *para-Brahman*, infinite and immutable consciousness –*satyamjnanamanantam*.

What is the purpose of religion? We can explain it with a story. A soap manufacturer invited his friend, a bishop to bless his new factory. On the way to the factory they discussed various topics like violence, social discrimination, and religious fundamentalism prevailing in the country. The industrialist stated his total opposition to organized religion alleging its role in creating communal violence. As they reached the factory the bishop noticed a child playing at a mud house just opposite the factory, and remarked: "You are making thousands of bars of soap everyday; but see that child with a lot of dirt on its body?" The industrialist instantly replied: "The parents of that child should clean the child's body with my soap." The Bishop said: "Religion also is like soap. People should use religion to clean their heart. Man's ultimate terror is not hydrogen bomb, but the human heart." (Billy Graham in *Jesus Generation*)

According to Roger Bacon "A little philosophy inclineth man's mind to atheism, but depth in philosophy brings man's mind to religion." Arnold Toynbee said "In my belief science and technology cannot survive as substitutes for religion. They cannot satisfy the spiritual needs, religions of all kinds try to provide. Historically religion came first and science grew out of religion. Science has never superseded religion and it is my expectation that it will never supersede it."

Different religions arose at different moments of history and made their distinct contributions to the common search for truth. All of them including the major ones like Hinduism, Buddhism, Islam and Christianity

are integral parts of the one religious history. Since all of them are conditioned by culture and society at a given period, none of them can claim a monopoly of truth and need mutual dialogue and mutual criticism to arrive at the common goal of attaining truth and the meaning of human life. But they are not parallel paths of salvation like the many rivers flowing into the same ocean or like the different ways of going from Kerala to New Delhi. A less irrelevant analogy may be of the many rivers like Ganga, Jamuna and Brahmaputra that arise from the Himalayas, and meet at different points, and after flowing together a long way finally reach the ocean through different channels. As they all rise from the snowy mountain heights, religions too rise from divine revelation and an initial experience of God. But the rivers carry not only pure water but a lot of mud and debris totally irrelevant to a beneficial river, which have to be removed so that the river may serve the needs of people. Similarly religions pick up in the course of history various extraneous elements like legend, and superstitious practices which have to be discerned and conscientiously eliminated by true believers. They have to purify themselves of these and constantly reach back to the source of divine self-disclosure and revelation. Finally the river divides into distributaries, many of them end in unnavigable marshes and only few allow the ships to go through them and reach the open sea. So religions too can get sometimes lost in trivialities. Besides, religions themselves do not save, but only show the way towards salvation. God alone saves. Hence one has to be critical about the religion one follows, though it is through the testimony of tradition and the grace of the Spirit dwelling in one's heart that true faith is arrived at.

An analysis of the basic orientation of all human beings towards happiness reveals the nature of human beings as tending towards God. Aristotle in his book *Metaphysics* defines God as Thought, Thinking Itself, the Immovable Mover who moves all things as the ultimate object of their thought and desire. As Aquinas explains, in tending towards God all are desiring the 'good' and implicitly the supreme good, which is God. The quest of human beings for happiness is a self-transcending ordination, which goes from one reality to another always discarding the finite with a judgment: "This is not That; this is not That". This movement can reach an end only in the Transcendent, who is happiness itself, the supreme bliss and the fullness of being. Man as created in the

image and likeness of the infinite ocean of God is certainly able to possess him in knowledge and this knowledge can only be a tiny island in the vast expanse of the Infinite Ocean of Truth and Good.

Conclusion

St. Augustine in his *Confessions* describes the story of his own gradual conversion to faith in God. An intelligent and fun-loving individual Augustine starts out his life in the fashionable ways of the streets of Carthage. Suddenly he is shocked by the reckless life of the gangsters and realizes that crime cannot lead one far on the path to happiness. Then he came to the idea of Mani that there are two ultimate principles, one God, the source of all good things including the spirits and the human soul, and the other a principle of evil from which came matter, the human body, lust and suffering. Then reading the book *Hortentius* by Cicero he realized that there could not be two ultimate principles and that human life could have meaning only if it is lived according to the rules written in the different natures of things. Finally he happened to read the *Enneads* of Plotinus and discovered that the ultimate principle, from which all things emanated had to be the Infinite, Beautiful, Good, the One. So the source of all morality was the one Ultimate Good. Contemplation of and union with that One was the final goal to which all rational beings were destined by their nature. Later when converted to Christian faith he accepted the revealed truth that the eternal Word was incarnate as Jesus of Nazareth, suffered, died and rose from the dead for the salvation of all human beings. His basic insight as stated at the very beginning of the *Confessions* was: "O Lord, you created us for you and our heart is restless until it reposes in you". The core of morality today is the interrelationship of people of all faiths in the one religious history of humanity. Each particular religion rose at a particular moment in history to focus attention on one or other aspect of human life and its orientation to the final goal, the fellowship of a personal God, the communion of Father, Son and Holy Spirit.

From Basic Literacy to Developmental Literacy

A. K. Sreekumar

Introduction

The Total Literacy Campaign in 1990-91 fulfilled 100% Literacy in Kerala. Given 100% student enrolment and the already high level of adult literacy in the state the educational and cultural impact of remaining illiterate might not seem significant. But the Total Literacy Campaign (TLC) showed that activism, involvement and volunteerism could make a difference in the lives of large numbers of people while bringing literacy to most of these in need of it. The TLC was a major departure from the literacy programmes organised in India since independence. These programmes were small scale concentrating on a particular village or area. The Kerala Total Literacy Campaign galvanised an entire community state-wide; capturing the popular imagination and releasing energy for further development work. Lakhs of persons actively participated in this dedicated work trained Resource Persons and instructors, elected persons, Govt. Officials, persons from NGOs, different kinds of clubs etc.

The people campaign Programme started August 1996 as a follow up of 73rd and 74th constitutional Amendments. Unlike the literacy campaign where the key relationship was between instructor and student, the new campaign was a complex social engineering with a large number of persons, the chief ones being the elected representatives of local bodies, thus elected representatives were also the local leaders of Kerala; political parties, including the opposition parties. During the first stage of the training programme the participation was as following.

- (1) State level - 370 Key Resource Persons
- (2) District level -11716 persons as DRPs
- (3) Local level - nearly 100000 persons as LRPs.

Total Literacy campaign as well as people campaign programmes are the best examples of how the people of opposing political affiliations can work together to further their common and community interests.

Objective

It is well known to the world that the “Total Literacy Programme of Kerala” was a grand success thanks to the hard work rendered by the volunteers, Resource Persons and voluntary social organizations. But how much and how far this light, vision, spirit and co-operation reflected in the People’s campaign that followed it in Kerala?

The study aims at locating and confirming the qualitative and quantitative out put or result that yielded in this respect.

It is a reality that the Kalliassery Panchayath achieved the desired qualitative and quantitative results in both total literacy and people’s campaign programme. But a reverse trend was experienced in the Aranmula Panchayath, in Pathanamthitta District in this regard.

The study aims at exploring the factors that contributed to the grand success and total failure we experienced in the Panchayaths for better vision.

It also aims to ascertain and estimate the total contribution with manifold nature, of the participants, the nature, the course and the spirit that goes into the making of successes like the one at Kalliassery. How can we achieve optimum results in a comprehensive Development Programme throughout Kerala based on this profound experience? This also is to be explored.

Methodology

- (1) Collecting and processing the necessary data from Research Centres, Govt. of Kerala Agencies and Local Administration bodies.
- (2) Conducting interviews with the participants and agents of both, the literacy programme and people’s campaign.
- (3) Conducting sample survey, if necessary.
- (4) Direct visit and scrutiny of Panchayath offices, wards and available records.

- (5) Conducting conferences and discussions with activists of this area.
- (6) Collecting detailed information through interviews and other sources from Neighbourhood Groups.
- (7) Collecting information from all types of media
- (8) Analysis and processing of verified data and chapter wise arrangement.

Hypothesis

It is well established that Kerala has achieved in harvesting a cent percent gain in "The Total Literacy Programme" owing to the co-ordinated efforts of the experts, volunteers and the support of the people's campaign programme.

The hypothesis of this research is that successful literacy campaign has a positive correlation to the De-centralization campaign, that is to say, a panchayat where literacy campaign was effective would also be also effective in the implementation of the decentralization process.

Book Reviews

Mathew Paikada OFM Cap., *Indian Theology of Liberation, as an Authentic Christian Theology* - Hermeneutical and Theological Perspectives on Dialogue, Incarnation and Liberation, New Delhi: Intercultural Publications, 2000, pp. xxxi, 479.

Today Indian theologizing is caught in a sort of quandary. On the one hand the escalating Europeanization and American domination has created a fear of a new colonialism and an earnest desire to draw closer to the soul of India, expressed in its different religious traditions. On the other hand, the Gospel of Jesus Christ presents a path of solidarity with the poor and the marginalized, to whom Indian religions with their emphasis on *karmasamsara* are not particularly sensitive. Fr. Mathew Paikada's book is an honest effort to show how to face this complex situation.

The study starts with an analysis of various concepts like society, capitalism, economic and political organization, meaning systems, religion and the context of Indian society. The second chapter is an analysis of the socio-economic and religious situation of India detailing the rural nature of the economy, land distribution patterns and the plight of the labourers, urbanization and the unjust wealth distribution, plight of the tribals, caste system, condition of women and the reform attempts made both in Hinduism and by Buddhism and recently by Marxism. The second part comprising chapters three, four and five discusses the slow pace at which the Bishops' Conferences of India and Asia came to an awareness of the situation. Their first steps were rather hesitant, motivated by the fear of communism and the possible loss of safeguards provided to the minorities in the Constitution, and the social analyses were based on general observation lacking any involved thinking. Slowly there was greater involvement and dialogue with people of other faiths concerning the actual problems of the people as a whole. But bishops were too preoccupied with the problems of their dioceses to see clearly the structural nature of the social malaise. Even when the statements were more bold, they remained on paper and were not translated into action. Similarly the question of inculturation of the Church to the Indian context got very little attention except from isolated groups. Dialogue with other religions also did not advance beyond some occasional social gatherings with people of other faiths.

The main thrust of the book is presented in the third part "Towards an Authentic Indian Christian Theology". Chapter six details the sources of inspiration for an Indian theology of liberation. These are mostly Western, including the political and contextual theology of hope sponsored by Moltmann, the Praxis theory of J.B Metz, the communications emphasis of the Frankfurt school, Contextual Fundamental Theology of Waldenfels, and the Latin American Liberation Theology. Chapters seven to nine discuss the characteristics of an evolving Indian Christian theology. Since religion demands both the experience of God residing in the heart as well as of the actual context, an Indian theology has to combine both. God comes "to everyone of good will, in the form of an unconditional challenge to shake off our shackles and to fashion a new home for the human family, a new society. Our view of history should include both memory and hope. History is meaningful only in the perspective of its future possibilities. On the other hand, in Indian thought there is a strong tendency towards a cyclic concept of time which leaves one relatively free from the sense of despair and crisis, tension and turmoil.

The book is, however, written mostly from a Western perspective. Methodology is provided by Lonergan, Sociology is basically of Karl Marx, and inculturation and religious pluralism are discussed from an impartial observer's view point. Even Kappen's and Tissa Balasurya's liberative "revolutions" are so much talk *about* revolution rather than anything calculated to change the hearts and attitudes of people towards the poor and the marginalized. In this era of post-Modernity when people are wary of meta-narratives, this may have only a limited relevance. As J.B Metz remarks about the book it is an "attempt to highlight the relevant categories of European and Latin American theologies for the development of an Indian Christian theology". But in a context in which Hindutva advocates are adopting a policy of re-conversion, political organization and confrontation for regaining their long lost position of power, how will a Christian theology based on the presence of the liberative Spirit and Risen Christ in the hearts of people make an impact?

Lucien Legrand, *The Bible and Culture, Belonging or Dissenting?* Bangalore: TPI, 2001, pp. xvii, 190.

In the complex and multi-pronged approach to understanding the relation between faith and culture, Fr. Lucien Legrand takes a sophisticated view of how key movements and figures in the Bible were engaged in the culture making process either emerging out of a cultural

complex or consciously setting themselves to indict a surrounding culture for producing something new. Israelites, whether coming out of the Canaanite society or from the outside developed their own self-awareness in opposition to the dominant culture. The reason is that Israel came to realize the specificity and incompatibility of their religious perspectives with those of peoples around them. What is clear is that they wanted thereby to express their identity. In spite of sharing the same land, language and social life, it had a deeper sense of God and a sense of law. After having developed its sense of identity it borrowed freely from the surrounding world so that it was not left an island in the wide sea of nations. Led through the wilderness by seers and prophets it wanted to be ruled by a king like other peoples. Making Jerusalem, conquered from the Jebus, his capital David built up his kingdom with the help of the Canaanite elite. Solomon himself was very much a Canaanite monarch. The prophets like Elijah and Amos put up a strong resistance to the process of cultural assimilation. But others like Hosea started a process of acculturation which led to messianism viewing kingship as simply the carrier of the divine purpose. In this long process of inculturation Abraham and Moses were paradigmatic figures showing that Yahweh's design for salvation embraced the whole human race. Jesus is naturally the climax of this process of inculturation. Though he was a Jew and his life, action, thought, language and teachings were all rooted in Judaism, if he identifies at all with one of the groups and its subculture it was with the poor of the land. In fact Christianity appears as a counter-culture to the Jewish tradition. Paul completes the move by going out of the country side to which Jesus' ministry was mostly confined, to the cities and the commercial and intellectual centers like Ephesus, Athens, Corinth and Rome.

Legrand particularly and rightly emphasizes the responsibility of each local church to give shape to the faith it lives. Dealing with the very term 'inculturation' he points out that it sits well neither in theology nor in the social sciences. The language of inculturation is inadequate to describe the complex cultural interactions which Christians experience in their day to day living. This shows the need of the emergence of a cosmic theology. Paul himself in his Captivity letters and talk to the Athenians shows a language that goes beyond both Judaic and Greek patterns. Inculturation is, after all, just another term for 'incarnation': God manifests and communicates his word, his love and his life through a process of involvement in creation, in human history. One of the concluding remarks of the author is a fitting re-statement of the task of inculturation today: "The biblical types of Abraham the migrant, of Israel forging its identity in exodus and exile, of *Paul the Traveller* bring to

mind another biblical aspect of the cultural problem, that of intercultural openness. To the vertical openness to the transcendence of God's challenge, corresponds also the horizontal attention to the alterity of other cultures" (p.172).

Jacob Parappally MSFS, (ed.), *Theologizing in Context, Statements of Indian Theological Association*, Bangalore: Dharmaram Publications, 2002, pp.xii, 326

The book is a collection of the final statements passed at the annual meetings of the Indian Theological Association. This collection is prefaced by three papers one by Fr. J. Constantine Manalel CMI about the "Original Vision of the Indian Theological Association", the second by Fr. Samuel Rayan S.J. about "Doing Theology" and the third by the editor about the content of the different statements. The original objectives of the Association as stated by Fr. Manalel was to have the work done by Christian theologians recognized not only by Rome but also by secular universities of this country, to gather theologians into a fraternity by mutual consent rather than by external compulsion, to encourage them to do theology in the multi-religious and multi-cultural context of India and to defend and support those individual theologians who were unjustly harassed by their Roman authorities for their personal opinions. Fr. Samuel Rayan argues that theology rooted in the Divine Human encounter should be according to the example of Jesus a response to the call of God in the actual situation.

Parappally shows that theologizing is a commitment to discover the challenging presence of the Divine in the context of life. Theologizing presupposes an initial faith experience and liberates one to recognize everything authentically human. Actually the Indian context of poverty, religious pluralism and dehumanizing caste system have effected a paradigm shift in theologizing. The Indian theologians besides have inspired social activists and action groups for the socio-political and economic transformation of society through their writings. In their effort to articulate a theology of religions, they took common liberative action and inculturation as locus theologicus. The significance of Jesus Christ in the context of religious pluralism and an understanding of salvation in and through him must find adequate place in theologizing.

The statements are grouped not according to the themes they discuss but rather in the chronological order. This has a certain historical value of telling us what people thought a few years ago rather than the advantage of showing the development in each subject during a quarter of a century of this fast moving era.

John B. Chethimattam

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